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Manifestations of Prophet Muhammad's Beauty:

The Hearts of Allāh's Saints

A Collection of Lectures Comprising the Sīra of the Noble Prophet ﷺ and the Lives of the Saints of Allāh

Delivered by

SHAYKH AL-ḤADĪTH MAWLĀNĀ YUSUF MOTALA

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صلى الله عليه وسلم

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In the name of Allāh, Most Gracious, Most Merciful.

All praise be to Allāh, Lord of the Worlds, and peace and blessings be upon His Messenger Muḥammad,

Mercy to the Worlds.

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We narrate to you all such stories from the events of the messengers as We strengthen your heart therewith. And in these (stories) there has come to you the truth, a good counsel and a reminder to those who believe.

—Qur'ān 11:120—

The Master of Both Worlds ﷺ

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْآخِرَةُ خَيْرٌ
لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾
وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

الله أكبر الله أكبر لا إله إلا الله ، والله أكبر الله أكبر ولله الحمد

Glory be to Allāh, for today we are going to mention the Master of Both Worlds ﷺ. What a beautiful day it is, the day of ʿĪd. We have all come after having taken a bath and having applied perfume.

ہزار بار بشویم دہن زمشک وگلاب　　　ہنوز نام تو گفتن کمال بے ادبی است

If I were to wash my mouth out a thousands
times using musk and rose-water, uttering your
name would still be considered disrespectful.

Shaykh Ḥakīm Ajmerī ؒ, a representative (*khalīfa*) of Shaykh al-Ḥadīth Muḥammad Zakariyyā ؒ, was once with me on Friday

at the opening ceremony of a masjid. He stopped outside the masjid before entering, took out a glass bottle and miswāk from his pocket, and emptied the bottle onto the miswāk. 'What is he doing?' I thought to myself, as I smelt the fragrance.

One could tell by the fragrance that it was Friday. This perfume was applied as he intended to remember the elevated personage of the Master of Both Worlds ﷺ upon entering the masjid, by invoking blessings and peace on him. However, he felt his saliva, mouth and lips were immersed in sins, and full of impurities and filth, therefore, unworthy of uttering the name of the Holy Prophet ﷺ. Thus, he first emptied the rose water from the bottle onto the miswāk, used it, and only then began invoking peace and blessings on the Prophet ﷺ.

Today is the day of ʿĪd and our sins will have certainly lessened somewhat through all the fasting and worship in the blessed month. May Allāh Most High enable us to recognise the high rank of the Master of Both Worlds ﷺ.

BE TRUE FOLLOWERS OF MUHAMMAD ﷺ

The Sīra [biography] of the Prophet ﷺ is an extensive topic. Where should one begin? Do we start from the Migration (*hijra*)? Sayyidunā ʿUmar al-Fārūq رضي الله عنه established for us the sunna of recording years: do not count the years as the Persians and Christians do, but rather, be true followers of Muḥammad ﷺ by beginning counting years from the Migration (*hijra*) of the Prophet ﷺ. So, should we begin with the Migration (*hijra*), the beginning of which was thus?

بسترِ احمد، شبِ ہجرت دے رہا ہے یہ صدا

اے علی! مردوں کو یوں ہی نیند آنا چاہیئے

> The bedding of Aḥmad on the night of the
> Migration (*hijra*) is calling out: 'O ʿAlī! Men
> should be able to fall asleep in this manner.'

For Sayyidunā ʿAlī slept on the bedding and fell asleep comfortably, despite knowing that hundreds of unsheathed swords had surrounded him and would be striking this bed.

ARRIVAL AT MADĪNA ṬAYYIBA

Do we start from this point, from the Migration (*hijra*)? The Noble Companions say that we used to see the world was full of darkness, whereas in Madīna Ṭayyiba, unbelief had diminished to an extent, as Islam had entered several clans, households and families. Despite this, they say they saw with their own eyes that the day Allāh's Messenger ﷺ entered Madīna Munawwara after the Migration was a unique day. They could see a stark difference between the previous days of their lives and this glorious day in which the Prophet ﷺ entered Madīna Munawwara.

Should the discussion on the Sīra begin from his arrival at Madīna Munawwara after the Migration? Or, should it begin from prophethood (*nubuwwa*)?

OBSERVING SECLUSION (*IʿTIKĀF*) IN THE CAVE OF ḤIRĀ'

In Ramaḍān, I related the narration of Bayhaqī which states that the Prophet's ﷺ noble practice was to observe seclusion (*iʿtikāf*) for one whole month every year. He ﷺ would go to the cave of Ḥirā' and remain in seclusion.

When the Prophet ﷺ reached the age of forty, and according to another narration forty-three, he ﷺ also took his wife, Khadīja al-Kubrā ﵂ with him to observe seclusion (*iʿtikāf*). That particular year, Allāh's Messenger ﷺ observed seclusion (*iʿtikāf*) in the cave of Ḥirā' during the month of Ramaḍān, accompanied by Khadīja al-Kubrā ﵂.

THE FIRST REVELATION

There, the first revelation was revealed.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ

There are two narrations. Imām Shafi'ī's ﵀ opinion is that an angel recited *basmala* before the verse (as above). This is why, in ṣalāh, followers of the Shāfiʿī school begin reciting:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ اَلْحَمْدُ للهِ رَبِّ الْعٰلَمِيْنَ

Hence when the Prophet ﷺ was granted prophethood and the revelation of Allah's speech upon the Prophet ﷺ commenced, the first verses to be revealed were:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِيْ عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

So, should the discourse on the Sīra begin from when the revelation of the Qur'ān began and the Prophet ﷺ was granted prophethood?

THE ENTIRE UNIVERSE SHONE UPON THE ARRIVAL OF THE MASTER OF BOTH WORLDS ﷺ

Or, should one go further back, even before the Migration and prophethood, and start from his birth? Relating the story of his birth, Sayyida Āmina رضي الله عنها says that as he ﷺ entered the world, the whole world became radiant. She says she saw the palaces of Shām [regions of Syria, Jordan and Palestine] and other places from her house in Makka Mukarrama. It was from there that she saw the universe shining due to the arrival of the Master of Both Worlds ﷺ and the appearance of his ﷺ light. In that instance, his mother saw that all the darkness spread over centuries by evil and falsehood would be eradicated by this new-born child. She saw with her eyes how this darkness will perish and be obliterated.

So, should we start the discourse on Sīra from the auspicious birth of the Prophet ﷺ?

APPEARANCE OF THE LIGHT (NŪR) OF PROPHETHOOD

Or, should we go even further back? This light manifested itself at his ﷺ birth, but before being transferred into the womb of Sayyida Āmina, it used to shine on the forehead of the Prophet's ﷺ father, Sayyidunā ʿAbdullāh. Whoever saw Sayyidunā ʿAbdullāh was entranced by his beauty. Countless beautiful women of noble and eminent families had insistently proposed to Sayyidunā ʿAbdullāh.

There was a soothsayer in Makka Mukarrama who was well-versed in the scriptures of the earlier religions and who knew the manner in which the last Prophet will arrive. She persis-

tently asked Sayyidunā ʿAbdullāh to marry her. But, Allāh Most High had ordained this fortune for Banū Wuhayb.

One day, the paternal grandfather of the Prophet ﷺ, ʿAbd al-Muṭṭalib, said to his son ʿAbdullāh, "Son! Let us get you married," and took Sayyidunā ʿAbdullāh to the house of Banū Wuhayb. Once there, two matrimonies were conducted.

O Allāh! Hāla!

People often enquire about names. At times, when I give them a name, they have reservations regarding it. I once suggested the name 'Hāla' at which they said people will mock by saying: "Hello, Hello", hence spoiling the name. Such a beautiful name, Hāla! But what do they know of the history of this name?

A woman once knocked at the door of Sayyida ʿĀ'isha's ؓ apartment and greeted her. As soon as the Prophet ﷺ heard her voice, he ﷺ left what he was doing and stood up worriedly, saying, "O Allāh! Hāla!"

Upon hearing the voice Allāh's Messenger ﷺ remembered his late chaste wife, Sayyida Khadīja al-Kubrā ؓ. He ﷺ actually took that voice to be that of Khadīja ؓ. But Khadīja ؓ had passed away years ago, thus how could it be her voice? Then the Prophet ﷺ realized that the woman talking inside [the apartment of ʿĀ'isha ؓ] was not Khadīja ؓ, but her sister, Hāla. Sisters sound similar to one another.

How could Sayyida ʿĀ'isha ؓ bear what she had seen? She could barely tolerate the other wives of the Prophet ﷺ, desiring to have him all to herself and for the remaining wives to perish. How then could she stand her beloved ﷺ mention his wife who had passed away?

Now, what did Sayyida ʿĀ'isha ؓ say? She said, "O Messenger of Allāh! You had an old woman with fleshless cheeks who is

long-gone, but you still remember her? How long will you continue remembering her?"

KHADĪJA WAS SUCH AND SUCH

Allāh's Messenger ﷺ replied,

خَدِيْجَةُ كَانَتْ وَكَانَتْ

"Khadijah was such and such." Regarding this statement, I often say that it is of the highest standard of eloquence and diction. No eloquent linguist of any language, an Arabic speaker or otherwise, could have uttered anything of such calibre. The Prophet ﷺ stated the virtue of Sayyida Khadīja ؓ with the highest degree of inimitability and eloquence.

How? You ask about Khadīja? Khadīja was such and such. The Arabs would sit in the moonlight and they would relate tales, beginning with the word: كَانَ . كَانَ رَجُلٌ : there was a man; كَانَ مَلِكٌ : there was a king; كَانَتْ امْرَأَةٌ : there was a woman. What the Prophet ﷺ meant was that if he were to begin in the same manner, her stories would continue one after the other; one would end and another would begin, surpassing the tales of a Thousand and One Nights. So, Hāla was the Prophet's ﷺ sister-in-law and the sister of Sayyida Khadīja al-Kubrā ؓ.

There was another Hāla who was the sister-in-law of the Prophet's ﷺ father, Sayyidunā ʿAbdullāh. How? I mentioned that ʿAbd al-Muṭṭalib took the Prophet's ﷺ father to Banū Wuhayb for marriage. There he married Sayyida Āmina. Sayyidunā ʿAbdullāh was married, after which a second marriage took place. Whose? Sayyida Āmina's sister married Sayyidunā ʿAbd al-Muṭṭalib. At the time, Sayyidunā ʿAbd al-Muṭṭalib was one hundred and twenty years of age. Allāh Most High had bestowed both physical

and spiritual strength to them through the blessings of Allāh's Messenger ﷺ. So, on that occasion, at the age of one hundred and twenty, the grandfather of the Prophet ﷺ, Sayyidunā ʿAbd al-Muṭṭalib also married, making it two marriage ceremonies.

Should we then begin the discussion on the Prophet's ﷺ blessed Sīra from Sayyidunā ʿAbdullāh's marriage to Sayyida Āmina?

THE NOBLE LINEAGE OF THE MASTER OF BOTH WORLDS ﷺ

Or, shall we go back even further? Once, someone began relating the Prophet's ﷺ lineage in the presence of Imām Mālik رحمه الله. He started from Muḥammad ibn ʿAbdillāh ibn ʿAbdil Muṭṭalib ibn Hāshim ibn ʿAbd Manāf and continued until he reached Sayyidunā Ādam عليه السلام. After listening to the whole lineage, Imām Mālik رحمه الله said it was false and fabricated. I also have a book in which the lineage of the Prophet ﷺ is stated all the way to Sayyidunā Ādam عليه السلام.

The person then began relating another version of the Prophet's ﷺ lineage to Imām Mālik رحمه الله. This time he ended at Sayyidunā Ibrāhīm عليه السلام. Once again, Imām Mālik رحمه الله said it was false and fabricated.

Thereafter, Imām Mālik stated the Prophet's ﷺ noble lineage which concludes with ʿAdnān ibn ʿUdd is the correct and authentic version. Any lineage of the Prophet ﷺ related beyond ʿAdnān ibn ʿUdd is baseless and false (كَذَبَ النَّسَّابُوْنَ). So, should we then begin the discussion on the Prophet's ﷺ blessed Sīra from his forefather ʿAdnān ibn ʿUdd?

The lineage beyond ʿAdnān ibn ʿUdd is unknown, but what is certain is that Sayyidunā Ibrāhīm ﵇ is the forefather of the Prophet ﷺ and Sayyidunā Ismāʿīl ﵇ is one of the forefathers between the two, although the lineage before him is debatable. So, should we then begin the discussion on the Prophet's ﷺ blessed Sīra from Sayyidunā Ibrāhīm ﵇?

Why? Simply because the history of Ibrāhīm ﵇ is great. The light of the Prophet's ﷺ prophethood placed in the forehead of his father compelled the besotted soothsayers of Makka Mukarrama to offer themselves to him.

Humanity has benefitted from this light of prophethood (*nūr al-nubuwwa*) on countless occasions, and Allāh Most High eliminated evil and falsehood through this light in many places. A major manifestation of this is in the story of Sayyidunā Ibrāhīm ﵇. When Sayyidunā Ibrāhīm Khalīlullāh ﵇ was thrown into the fire, he should have burnt to ashes, being a human like us.

The uncle of the Prophet ﷺ, Sayyidunā ʿAbbās ibn ʿAbd al-Muṭṭalib, says that the thing which saved Sayyidunā Ibrāhīm Khalīlullāh ﵇ was the light of the prophethood in his loins. As a result, the fire could not burn Sayyidunā Ibrāhīm ﵇.

The light of prophethood appeared on that occasion, just as it did at the time of the Prophet's ﷺ birth, as stated by Sayyida Āmina ﵂. So should we begin the discussion on the Sīra from Sayyidunā Ibrāhīm ﵇?

SAYYIDUNĀ NŪḤ عليه السلام

Or should we travel even further back? Sayyidunā ʿAbbās رضي الله عنه mentions the ark of Sayyidunā Nūḥ عليه السلام, the successor of Sayyidunā Ādam عليه السلام, in a poem which he recited to the Prophet ﷺ.

The Prophet ﷺ was returning from an expedition. His noble practice was to halt outside Madīna Munawwara for a night, allowing those who were lagging behind to join up with them. They would regroup with those at the end and thereafter enter the holy city.

The poem Sayyidunā ʿAbbās رضي الله عنه recited to Prophet ﷺ during such an occasion talks about how Sayyidunā Nūḥ عليه السلام had no power of his own through which he could have saved himself and others from such a severe punishment of Allāh. What saved him was the light of prophethood that he, as the successor of Sayyidunā Ādam عليه السلام, was carrying in his loins. It was this light of prophethood which saved the ark and its passengers.

SAYYIDUNĀ ĀDAM عليه السلام

Or, should we go even further back to the time when Sayyidunā Ādam عليه السلام was created and the angels were commanded to prostrate to him? Some have stated that this prostration was a display of veneration. The command was given to display the lofty status and virtue of Sayyidunā Ādam عليه السلام. Others have rejected this view, questioning as to why a command of prostration to Sayyidunā Ādam عليه السلام would be given. Hence, they state that although they were facing Sayyidunā Ādam عليه السلام, this prostration was in fact to worship Allāh and the role of Sayyidunā Ādam عليه السلام was that of the Holy Kaʿba.

Imām Suyūṭī رحمه الله says that this prostration was not to

Sayyidunā Ādam ﷺ; the objective was to greet the light of prophethood that had been placed in his loins.

(Remember) when your Lord said to the angels, "I am going to create a deputy on the earth!"

Or, should we go even further back to when Sayyidunā Ādam ﷺ was not yet created? Allāh Most High had only yet informed the angels that He was going to create Sayyidunā Ādam ﷺ.

The angels responded with a request: "O Allāh! They (humans) shall eat, drink, marry and ride (animals). O Allāh! Why not dedicate the world for them and the Hereafter for us?"

The angels understood that the world would be a prison and a place of calamities. They, at that time, forsook the very world in whose pleasures we are so foolishly entrapped. So, should we start the discussion on the Sīra from when Allāh intended to create Sayyidunā Ādam ﷺ?

I swear by the forenoon

Or, should we begin from the sūra I recited?

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

The sūra preceding Sūra al-Ḍuḥā begins with the words:

وَالَّيلِ اِذَا يَغْشٰى وَالنَّهَارِ اِذَا تَجَلى

Amazing! Look at the mysteries and secrets of the Holy Qur'ān! In Sūra al-Layl, the word *layl* (meaning night) comes before the word *nahār* (meaning day), whereas in Sūra al-Ḍuḥā it is vice

versa; the word *ḍuḥā* (meaning forenoon) comes before *layl*. Why is there this difference in the two sūras?

You must have heard the takbīr which is recited on the completion of the recitation of these two sūras.

الله أكبر الله أكبر لا إله إلا الله ، والله أكبر الله أكبر ولله الحمد

Today is ʿĪd for us Muslims and the takbīr is recited, but the ʿĪd for the entire creation was on receiving news of the appearance of the light of Prophet Muḥammad ﷺ, which was given in this Sūra al-Ḍuḥā. When the disbelievers were chanting the slogan: اعل هبل (Hubal is exalted), the Prophet ﷺ instructed the Muslims to reply to them with the slogan: الله اعلى واجل (Allāh is the Most-Exalted and the Most-High). Similarly, the implied meaning of the statement of the Prophet ﷺ is that "you have completed the recitation of Sūra al-Ḍuḥā; now recite takbīr." You have seen the reciters (*qurrā*') recite the takbīr. What do they say?

الله أكبر الله أكبر لا إله إلا الله ، والله أكبر الله أكبر ولله الحمد

The very takbīr recited on this day (of ʿĪd) is recited upon the completion of this sūra, hence the slogan of takbīr is raised.

Sūra al-Ḍuḥā was revealed to the Master of Both Worlds ﷺ. We call it Sūra al-Ḍuḥā. Another name for it is Sūra Muḥammad. Allāhu Akbar! This sūra is actually called Sūra Muḥammad! Why? The Qur'ānic exegetes (*mufassirūn*) state that the ḍuḥā (forenoon) in this sūra refers to the rays of the Prophet's ﷺ light which spread throughout the world.

May Allāh Most High enable us to embed the Prophet ﷺ into our hearts.

Eulogy Read by Jjinns
on the Demise of Sayyida Āmina ﵂

نَبْكِى الْفَتَاةَ الْبَرَّةَ الْأَمِيْنَة   ذَاتَ الْجَمَالِ الْعِفَّةَ الرَّزِيْنَة

زَوْجَةَ عَبْدِ اللّٰهِ وَالْقَرِيْنَة   أُمُّ نَبِىِّ اللّٰهِ ذِىْ السَّكِيْنَة

وَصَاحِبِ الْمِنْبَرِ بِالْمَدِيْنَة   صَارَتْ لَدَى حُفْرَتِهَا رَهِيْنَة

لَوْ فُوْدِيَتْ لَفُوْدِيَتْ ثَمِيْنَه   وَلِلْمَنَايَا شَفْرَةٌ سَنِيْنَة

لَا تُبْقِىْ ظَعَّاناً وَّلَا ظَعِيْنَة   اِلَّا أَتَتْ وَقَطَّعَتْ وَتِيْنَه

أَمَا هَلَكْتِ أَيُّهَا الْحَزِيْنَة   عَنِ الَّذِىْ ذُو الْعَرْشِ يُعْلِىْ دِيْنَه

فَكُلُّنَا وَالِهَةٌ حَزِيْنَة   نَبْكِيْكِ لِلْعُطْلَةِ أَوْ لِلزِّيْنَة

وَلِلضَّعِيْفَاتِ وَلِلْمِسْكِيْنَة

وہ رند پاک طینت قبلۂ صافی درو ناں ہوں
کہ برسوں جوتیاں سیدھی کرے پیر مغاں میری

وہ سر پر سایہ افگن ہو قدم بوسی میں یہ مصروف
کمر بستہ ہیں خدمت میں زمیں و آسماں میری

مرے کلک فصاحت پر مضامین ناز کرتے ہیں
سریر آرائے اقلیم بلاغت ہے زباں میری

مفاتیح عقول عشرۂ عالم پہ میں قابض
علوم عقلی و نقلی سے مملو داستاں میری

دو سنگ آسیائے گنبد خضرا و غبرا میں!
مثال دانۂ بریاں ہے جان ناتواں میری

کمالات محمد کو بیاں کرتا مگر افسوس
نہ اس قابل بیاں میرا نہ اس قابل زباں میری

حضرت مولانا اسعد اللہ صاحب رحمۃ اللہ علیہ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE NOBLE LINEAGE OF THE PROPHET ﷺ

Shaykh ʿAbd al-Ghanī al-Maqdisī records the Prophet's ﷺ lineage as follows:

> Abū 'l-Qāsim Muḥammad ﷺ ibn ʿAbdullāh ibn ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy ibn Kilāb ibn Murra ibn Kaʿb ibn Lu'ayy ibn Ghālib ibn Fihr ibn Mālik ibn Naḍr ibn Kināna ibn Khuzayma ibn Mudrika ibn Ilyās ibn Muḍar ibn Nizār ibn Maʿadd ibn ʿAdnān ibn ʿUdd.

He further continues relating the noble lineage until Sayyidunā Ādam عليه السلام, although he himself states that the lineage from the Prophet ﷺ to ʿAdnān ibn ʿUdd is unanimously accepted, but thereafter is questionable. The Prophet's ﷺ noble mother was Āmina bint Wahb, whose lineage converges with his paternal lineage at ʿAbd Manāf.

THE PROPHET'S ﷺ AUSPICIOUS BIRTH

The Prophet's ﷺ auspicious birth took place in Makka Mukarrama on Monday 2nd, 9th or 12th of Rabīʿ al-Awwal in the Year of the Elephant.

The Prophet's ﷺ father Sayyidunā ʿAbdullāh passed away before the blessed birth of the Prophet ﷺ, although some are of the opinion that he passed away when the Prophet ﷺ was twenty-eight months old, and according to another opinion, seven months old.

One opinion is that he passed away at a place called Abwā, whilst another is that he passed away in Madīna Munawwara. Up until recently, the location of his grave was reported to be at Dār al-Nābigha in Madīna Munawwara. It was also at Dār al-Nābigha that the Prophet ﷺ and his respected mother stayed when they went to visit his maternal family.

CUSTODY AND SUCKLING

When the Prophet ﷺ reached the age of four or five, or six years according to one opinion, his mother Āmina passed away and he was taken into care by ʿAbd al-Muṭṭalib, his noble grandfather. At the age of eight, he too departed from this world.

The Prophet ﷺ was suckled by Thuwayba, the slave-girl of Abū Lahab, who at the time was suckling her own son, Masrūḥ. During the same period, either before or after, Thuwayba also suckled Sayyidunā Ḥamza ibn ʿAbd al-Muṭṭalib and Abū Salama ʿAbdullāh ibn ʿAbd ʾl-Asad al-Makhzūmī, hence both are brothers to the Prophet ﷺ through suckling.

Like Thuwayba, Sayyida Ḥalīma Saʿdiyya also had the privilege of suckling the Prophet ﷺ.

THE PROPHET'S ﷺ BLESSED NAMES

Regarding the Prophet's ﷺ names, Sayyidunā Jubayr ibn Muṭʿim رضي الله عنه reports that the Prophet ﷺ himself said:

اِنّیْ اَنَا مُحَمَّدٌ وَاَنَا اَحْمَدُ وَاَنَا الْمَاحِيْ

I am Muḥammad and I am Aḥmad. I am Māḥī through whom Allāh eliminates unbelief. I am Ḥāshir behind

whom people shall be resurrected and I am ʿĀqib, the seal of the prophets, as there shall be no prophet after me.

Similarly, Sayyidunā Abū Mūsā ﵁ narrates regarding the blessed names of the Prophet ﷺ, "The Prophet ﷺ related many names to us, some of which we remember:

اَنَا مُحَمَّدٌ وَاَنَا اَحْمَدُ وَالْمُقَفِّيْ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الرَّحْمَةِ

I am Muḥammad, I am Aḥmad and Muqaffī, Nabī al-Tawba and Nabī al-Raḥma.

In another narration, there is the addition of نَبِيُّ الْمَلْحَمَةِ Nabī al-Malḥama.

Sayyidunā Jābir ﵁ narrates that the Prophet ﷺ said:

اَنَا اَحْمَدُ وَ اَنَا مُحَمَّدٌ وَاَنَا الْمَاحِيْ الَّذِيْ يَمْحُو اللهُ بِيَ الْكُفْرَ فَاِذَا كَانَ يَوْمُ الْقِيَامَةِ لِوَاءُ الْحَمْدِ مَعِي وَكُنْتُ اِمَامَ الْمُرْسَلِيْنَ وَصَاحِبَ شَفَاعَتِهِمْ

I am Aḥmad, I am Muḥammad and I am Ḥāshir. I am Māḥī through whom Allāh eliminates unbelief. On the Day of Judgement, the Banner of Praise (*liwā al-ḥamd*) will be with me. I am the leader of all the prophets and messengers, and I am the one who shall intercede on their behalf.

Allāh Most Glorified has also given the Prophet ﷺ titles such as *bashīr* (bearer of good news), *naḍīr* (warner), *ra'ūf* (compassionate), *raḥīm* (merciful) and *raḥmat li 'l-ʿālamīn* (mercy for the worlds).

Some scholars have recorded hundreds, and even thousands, of the Prophet's ﷺ blessed names and titles. In particular,

Shaykh al-Ḥadīth Mūsā Ruḥānī Bāzī ﵀ has mentioned hundreds of names.

Approximately twenty-five years ago whilst in seclusion (*iʿtikāf*) in Masjid Nabawī during the last ten days of Ramaḍān, this most unworthy slave [the author is referring to himself] prepared a compilation of blessings and salutations. It comprised of one hundred names of Allāh, each name coupled with a title of the Prophet ﷺ of similar rhyme. It was titled:

صلوة وسلام على سيد الانام بالاسماء الالهية والالقاب النبوية

When we received the printed version a day before ʿĪd, Shaykh Maqsood Ahmad Gangat distributed them ardently in Masjid Nabawī.

CUSTODY OF THE PROPHET ﷺ

The Prophet ﷺ was raised as an orphan in Makka Mukarrama. His grandfather took care of him initially and thereafter his uncle, Abū Ṭālib, received the honour. Allāh Most High always protected the Prophet ﷺ from all the evils and impurities of pre-Islamic times, kept him pure from all defects, and adorned him with all praiseworthy character traits. Thus, Allāh's Messenger ﷺ was known amongst his people as the Trustworthy (*al-amīn*), for the Quraysh had witnessed his trustworthiness, truthfulness and his chaste life of piety and purity.

JOURNEY TO YEMEN

Ibn al-Jawzī mentions a narration in *Kitāb al-Wafā'* that when the Prophet ﷺ turned slightly older than ten years of age, he

accompanied his uncle Zubayr ibn ʿAbd al-Muṭṭalib to Yemen. He mentions two miracles that took place during this journey:

Firstly, they had to pass through a valley on their journey, but people were unable to cross it due to a wild camel. However, when it saw Allāh's Messenger ﷺ it laid its neck down on the ground, as a domestic animal does to express its love and obedience to its owner. The Prophet ﷺ dismounted his own ride and mounted this wild camel. He then rode the camel to the other side of the valley before he ﷺ dismounted.

Secondly, on the return journey, their caravan reached a valley that was flooded and there seemed to be no apparent way of crossing it.

The Prophet ﷺ instructed the people to follow behind him. As soon as he ﷺ stepped into the water, the earth swallowed up the water and became dry instantaneously.

Upon their return to Makka Mukarrama, when the travellers informed the people of Makka Mukarrama of the miracles, there was only one statement on their tongues: 'This boy shall attain a (high) status'.

FIRST JOURNEY TO SHĀM

When the Prophet ﷺ was twelve years of age, he ﷺ travelled to Shām with his uncle, Abū Ṭālib. When they reached Buṣrā, a monk called Buḥayra saw the Prophet ﷺ and recognised him ﷺ by his attributes. He held his blessed hand and remarked, "This is the leader of the worlds. This is the Messenger of the Lord of the Worlds. Allāh Most High shall send Him as a mercy for the worlds."

"How do you know?" Buḥayra was asked.

He replied, "As you were coming through the valley, I saw that there was no tree or stone except that it fell into prostration

before him. These things only prostrate to prophets. We also find mention of the final Prophet in our divine books."

Buḥayra then requested Abū Ṭālib to return back with the Prophet ﷺ, expressing his fear of the Jews inflicting harm upon the Prophet ﷺ. Thus, Abū Ṭālib returned with him.

SECOND JOURNEY TO SHĀM AND MARRIAGE TO KHADĪJA AL-KUBRĀ رضي الله عنها

The second journey was undertaken as a business trip on behalf of Sayyida Khadīja al-Kubrā رضي الله عنها, in the company of her slave Maysara. During this journey, when a monk called Nasṭūra saw Allāh's Messenger ﷺ, he went into an emotional state. The words he uttered bear testimony to this:

هو، هو ، نبي ، هو ، هو ، آخر الانبياء

It is him, it is him. He is a Prophet. It is him, the last of the prophets.

This journey took place before he ﷺ married Sayyida Khadīja al-Kubrā رضي الله عنها. He ﷺ reached the market of Buṣrā and completed his trade.

When the Prophet ﷺ was twenty-five years of age, he ﷺ married Sayyida Khadīja al-Kubrā رضي الله عنها.

PROPHETHOOD

When he reached forty years of age, Allāh Most High bestowed upon him a special honour and favour. Jibrīl came to him with the message of apostleship (*risāla*) whilst he was in the cave of Ḥirā'. O Allāh! Make our hearts Ḥirā'!

There are two mountains there [i.e. in Makka Mukarrama], Ḥirā’ and Thabīr. Just like the devoted Companions at the Battle of Badr and other expeditions competed with one another in sacrificing themselves for Allāh’s Messenger ﷺ, these two mountains vied with one another too.

The Prophet ﷺ was on Mount Thabīr and the enemies were persecuting him. The mountain exclaimed:

اِهْبِطْ عَنِّيْ فَاِنِّيْ اَخَافُ اَنْ يَقْتُلُوْكَ عَلٰى ظَهْرِيْ فَيُعَذِّبَنِيَ اللهُ

Descend from me, as I fear the enemy may take
your life and I may be subject to the punish-
ment of Allāh (for not saving you from them).

Mountains hear each other and converse too. Ḥirā’ heard this from Thabīr and invited the Prophet ﷺ to it, as Thabīr had offered its excuse. It was as if Ḥirā’ was ready to undergo anything for the Prophet ﷺ.

Hence, on another occasion when the Prophet ﷺ was on mount Ḥirā’ along with the Noble Caliphs, the mount went into a profound emotional state. It realized how beloved and joyous a moment it was to caress and kiss the blessed feet of the beloved of the universe and the Lord of the worlds.

The Prophet ﷺ addressed it saying:

اُسْكُنْ يَا حِرَا فَاِنَّ عَلَيْكَ نَبِيٌّ اَوْ صِدِّيْقٌ اَوْ شَهِيْدٌ

Settle down, O Ḥirā’, for there is a prophet,
a ṣiddīq and a martyr on you.

The Prophet ﷺ stayed in Makkā Mukarrama for thirteen years after being granted prophethood. Throughout his stay in Makka Mukarrama, he ﷺ offered ṣalāh facing Bayt al-Maqdis in such a manner that he ﷺ would not have his back towards the

Kaʿba, but rather, he ﷺ would offer ṣalāh in a way that he faced towards Bayt al-Maqdis and the Holy Kaʿba at the same time. After migrating to Madīna Munawwara, the Prophet ﷺ offered ṣalāh facing Bayt al-Maqdis for sixteen or seventeen months.

It was after enduring thirteen years of relentless torture at the hands of the Makkans that the Prophet ﷺ and his Noble Companions were ordered to migrate to Madīna Munawwara by the command of Allāh.

MIGRATION

The Prophet ﷺ migrated to Madīna Munawwara with Sayyidunā Abū Bakr ؓ and his slave, ʿĀmir ibn Fuhayra. ʿAbdullāh ibn Urayqiṭ al-Laythī was their guide on the route. There is no evidence of him having embraced Islam. It is most likely that he remained an unbeliever.

These three companions set out for migration with death following close behind them. However, Allāh made it such that not even ten years had passed since migrating when the Prophet ﷺ set out for Tabūk with thirty thousand devoted Companions, in order to challenge not only the Makkans, but all the advocates of falsehood across the globe.

The Migration was a journey of oppression, whilst that of Tabūk was heroic, and the last journey to Makka at the time of the Farewell Pilgrimage (*ḥajjat al-wadāʿ*) was full of love. Thousands of people as far as the eye could see were awaiting a single glimpse at the Prophet's ﷺ beauty. Everyone was receiving love from the prophetic court, both on the way to the Farewell Pilgrimage and on the return.

If you study these journeys of the Prophet ﷺ with your innermost heart and mind, drawing comparisons in this manner,

you will derive extreme pleasure. May Allāh Most High enable us to study the moments of the Prophet's ﷺ pure life correctly, and may He enable us to keep the Prophet ﷺ ingrained and embedded in our hearts and mind at all times.

The Prophet ﷺ stayed in Madīna Munawwara for a period of ten years. The details of these ten years of the Prophet's ﷺ life will be disclosed in the forthcoming topics. They include:

His expeditions, journeys for ʿumra and ḥajj; mention of the Noble Companions with whom he ﷺ dispatched letters specifically inviting certain kings and leaders of the world to Islam; the number of expeditions undertaken for the general propagation of Islam; those appointed as leaders of the expeditions; details of the marriages of the Prophet ﷺ, three of which took place in Makka Mukarrama (to Sayyida Khadīja al-Kubrā ﵂, Sayyida Sawda ﵂ and Sayyida ʿĀ'isha ﵂) and the rest whom he ﷺ married in Madīna Munawwara. Detailed accounts of all these topics are contained in the coming pages.

DEMISE

The Prophet ﷺ passed away at the age of sixty-three on Monday 12th Rabīʿ al-Awwal, and his burial took place on the night of Wednesday. In total, the Prophet of Allāh ﷺ remained ill for twelve or fourteen days before passing away.

Those who bathed the Prophet ﷺ were Sayyidunā ʿAlī ﵁, his uncle ʿAbbās ﵁, Faḍl ibn ʿAbbās ﵁, Quthum ibn ʿAbbās ﵁, Usāma ibn Zayd ﵁ and Shaqrān ﵁. The latter two were freed slaves of the Prophet ﷺ. During the process, Sayyidunā Aws ibn Khawla al-Anṣārī ﵁ was also present.

The Prophet ﷺ was shrouded in three cloths made in the Yemeni city of Suḥūl. The three cloths did not contain a lengthy shirt (*qamīṣ*) or a turban.

The Muslims offered his funeral prayer individually without an imām. A red sheet which he ﷺ used to use was laid out in the grave beneath him. Those who lowered him into the blessed grave were Sayyidunā ʿAbbās ؓ, Sayyidunā ʿAlī ؓ, Sayyidunā Faḍl ibn ʿAbbās ؓ, Sayyidunā Quthum ؓ and Sayyidunā Shaqrān ؓ. After the burial, the grave was sealed with nine bricks.

The Prophet ﷺ was buried in the very same place he passed away, where his bedding lay. The grave was dug and formed as a *laḥd* (grave with a side chamber in which the body is placed). It was dug in the very room he shared with Sayyida ʿĀ'isha ؓ. Subsequently, Sayyidunā Abū Bakr al-Ṣiddīq ؓ and Sayyidunā ʿUmar al-Fārūq ؓ were also buried in the same room.

مرحبا سیدِ مکی، مدنی العربی
دل و جان باد فدایت چہ عجب خوش لقبی

منِ بے دل بجمالِ تو عجب حیرانم
اللہ اللہ چہ جمال است بدیں بوالعجبی

چشمِ رحمت بکشا، سوئے من انداز نظر
اے قریشی لقب و ہاشمی و مطلبی

نسبتے نیست بذاتِ تو بنی آدم را
بہتر از آدم و عالم تو چہ عالی نسبی

ما ہمہ تشنہ لبانیم و توئی آبِ حیات
رحم فرما کہ زحد می گذرد تشنہ لبی

نسبتِ خود بہ سگت کردم وبس منفعلم
زاں کہ نسبت بہ سگِ کوئے تو شد بے ادبی

عاصیانیم زما نیکئ اعمال مپرس
سوئے ما روئے شفاعت بکن از بے سببی

سَیِّدِیْ، أَنْتَ حَبِیْبِیْ وَطَبِیْبُ قَلْبِیْ
آمدہ سوئے تو قدسؔی پئے درماں طلبی

حاجی جان محمد قدسی المتوفی: ۱۰۶۵ھ

آدم کے لئے فخر یہ عالی نسبی ہے
مکی، مدنی ہاشمی و مطلبی ہے
پاکیزہ تر از عرش و سما، جنت و فردوس
آرام گہِ پاک رسولِ عربی ہے
آہستہ قدم، نیچی نگہ، پست صدا ہو
خوابیدہ یہاں روحِ رسولِ عربی ہے
اے زائر بیت نبوی یاد رہے یہ
بے قاعدہ یاں جنبشِ لب بے ادبی ہے
کیا شان ہے اللہ رے محبوب نبی کی
محبوب خدا ہے وہ جو محبوب نبی ہے
بجھ جائے ترے چھینٹوں سے اے ابرِ کرم آج
جو آگ مرے سینہ میں مدت سے دبی ہے

علامہ سید سلیمان ندوی رحمۃ اللہ علیہ

THE PROPHET'S ﷺ SONS

The Prophet of Allah ﷺ had three sons:

1. Qāsim. The Prophet's ﷺ agnomen (*kunya*) Abū 'l-Qāsim is derived from this child. He was born in Makka Mukarrama before prophethood and passed away there at a tender age of two.

2. ʿAbdullāh. He was born after prophethood.

3. Ibrāhīm. He was born in Madīna Munawwara and passed away in 10 AH at a tender age of just seventeen or eighteen months.

THE PROPHET'S ﷺ DAUGHTERS

1. Sayyida Zaynab. Her husband's name was Abū ' l-ʿĀṣ, who was the son of Hāla bint Khuwaylid and thus Sayyida Zaynab's maternal cousin, from whom she bore the following children:

   (1) ʿAlī. He passed away in his childhood.
   (2) Umāma. The Prophet ﷺ used to pick her up during ṣalāh. Sayyidunā ʿAlī ؓ married her after the death of Sayyida Fāṭima al-Zahrā' ؓ.

2. Sayyida Fāṭima. She was the wife of Sayyidunā ʿAlī ﷺ. She had three sons:

   (1) Ḥasan
   (2) Ḥusayn
   (3) Muḥsin who passed away in his childhood.

She had two daughters:

   (1) Umm Kulthum. Sayyidunā ʿUmar ﷺ married her.
   (2) Sayyida Zaynab. Sayyidunā ʿAbdullāh ibn Jaʿfar ﷺ married her.

3. Sayyida Ruqayya. She was the wife of Sayyidunā ʿUthmān ibn ʿAffān ﷺ and passed away whilst still married to him. . She had a son called ʿAbdullāh, hence she was referred to as Umm ʿAbdullāh.

4. Sayyida Umm Kulthum. Sayyidunā ʿUthmān ﷺ married her after the death of Sayyida Ruqayya ﷺ. She too passed away whilst married to him.

There is no difference of opinion regarding the Prophet ﷺ having four daughters. Everyone is unanimously agreed on this. The correct view regarding the Prophet's ﷺ sons is that he ﷺ had three sons. Another view is of four sons, and a third opinion is of five sons, based on considering Ṭayyib and Ṭāhir as separate sons. The correct opinion is that the Prophet ﷺ had three sons, Ṭayyib and Ṭāhir both being titles of ʿAbdullāh who was born after prophethood.

The Prophet's ﷺ first child was Qāsim, because of whom he ﷺ was referred to as Abū 'l-Qāsim, then Zaynab, Ruqayya, Fāṭima, Umm Kulthum, and thereafter, ʿAbdullāh who was born

in Makka Mukarrama after prophethood, and finally Ibrāhīm who was born in Madīna Munawwara.

All the Prophet's ﷺ children were born from Sayyida Khadīja bint Khuwaylid ﵂, except Sayyidunā Ibrāhīm who was born from Sayyida Māriya al-Qibṭiyya. All the Prophet's ﷺ children passed away during his lifetime, except Sayyida Fatima al-Zahrā', who passed away six months after the Prophet ﷺ.

THE CHASTE WIVES OF THE PROPHET ﷺ

1. The Mother of the Believers Sayyida Khadīja bint Khuwaylid ﵂

The first wife of Allāh's Messenger ﷺ was the Mother of the Believers (*Umm al-Mu'minīn*) Sayyida Khadīja bint Khuwaylid ﵂. He ﷺ married her when he was twenty-five years old. She remained with the Prophet ﷺ and Allāh Most High granted him prophethood whilst she was with him. Hence, she used to advise the Prophet ﷺ with all honesty and sincerity.

She passed away three years prior to the Migration. This is the correct opinion. The second opinion is of her passing away five years before the Migration and a third opinion is of four years before.

2. The Mother of the Believers Sayyida Sawda ﵂.

The Prophet ﷺ married her after the death of Sayyida Khadīja al-Kubrā ﵂ in Makka Mukarrama before the Migration. She was previously married to Sakrān ibn ʿAmr, brother of Suhayl ibn

ʿAmr. The Prophet ﷺ intended to divorce her on one occasion, but she gifted her day [distributed equally between the wives] to Sayyida ʿĀ'isha ﷺ. Thus, he ﷺ kept her in his wedlock.

3. The Mother of the Believers Sayyida ʿĀ'isha ﷺ.

The Prophet ﷺ married her in Makka Mukarrama two years prior to the Migration. One view is that he ﷺ married her three years before the Migration when she was six or seven years old. She moved in with the Prophet ﷺ in Madīna Munawwara seven months or eighteen months after the Migration at the age of nine.

When the Noble Prophet ﷺ passed away, she was eighteen years of age. She passed away in Madīna Munawwara and was buried in Baqīʿ according to her instructions. She passed away in 57 AH or 58 AH and her funeral ṣalāh was led by Sayyidunā Abū Hurayra ﷺ. The Prophet ﷺ did not marry any virgin woman besides her.

Her agnomen (*kunya*) was Umm ʿAbdullāh (mother of ʿAbdullāh). It is mentioned that she miscarried a child of the Prophet ﷺ, hence she was referred to as 'Umm ʿAbdullāh', although this narration is questionable.

4. The Mother of the Believers Sayyida Ḥafṣa bint ʿUmar ibn al-Khaṭṭāb ﷺ

The Prophet ﷺ married Sayyida Ḥafṣa ﷺ. She was previously married to Khunays ibn Ḥudhāfa ﷺ, a Companion of the Prophet ﷺ who participated in the Battle of Badr and passed away in Madīna Munawwara. It has been reported that the Prophet ﷺ

divorced Sayyida Ḥafṣa رضي الله عنها. Consequently, the Angel Jibrīl عليه السلام arrived, saying,

إِنَّ اللهَ يَأْمُرُكَ اَنْ تُرَاجِعَ حَفْصَةَ ، فَإِنَّهَا صَوَّامَةٌ قَوَّامَةٌ وَّإِنَّهَا زَوْجَتُكَ فِي الْجَنَّةِ

Allāh commands you to take Ḥafṣa back, for she fasts and stands (in prayer) in abundance, and she will be your wife in Paradise.

Sayyidunā ʿUqba ibn ʿĀmir Juhanī رضي الله عنه reports that the Prophet ﷺ divorced Ḥafṣa bint ʿUmar. When the news reached Sayyidunā ʿUmar رضي الله عنه, he began throwing soil over his head, saying, "What will Allāh care for ʿUmar and his daughter now?" On the following day, Jibrīl عليه السلام came to the Prophet ﷺ informing him that Allāh commanded Him to take Ḥafṣa back, out of pity on ʿUmar.

Sayyida Ḥafṣa رضي الله عنها passed away in 27 AH or 28 AH. This year is known as the African Year.

5. The Mother of the Believers Sayyida Umm Ḥabība bint Abū Sufyān رضي الله عنها

Her name was Ramla bint Ṣakhr. She migrated to Abyssinia with her husband, ʿUbaydullāh ibn Jaḥsh. Upon reaching there, he became a Christian, but Allāh Most High kept Umm Ḥabība رضي الله عنها steadfast on Islam. Subsequently, the Prophet ﷺ married her while she was still in Abyssinia, and the Negus (*Najāshī*) gave her four hundred dinārs as dowry on behalf of the Noble Prophet ﷺ.

It was for her sake that Allāh's Messenger ﷺ sent ʿAmr ibn Umayya al-Ḍamuri to Abyssinia. Sayyidunā ʿUthmān ibn ʿAffān

رضي الله عنه acted as the legal guardian (*walī*) and accepted the marriage proposal. Another opinion is that Khālid ibn Saʿīd ibn al-Āṣ was the legal guardian.

6. The Mother of the Believers Sayyida Umm Salama رضي الله عنها

Her name was Hind bint Ummayya. She was previously married to Abū Salama ʿAbdullāh ibn ʿAbd al-Asad.

She passed away in 62 AH and was buried in Madīna Munawwara in Baqīʿ. She was the last of the Prophet's ﷺ wives to pass away, although there is an opinion that Sayyida Maymuna رضي الله عنها was the last.

7. The Mother of the Believers Sayyida Zaynab bint Jaḥsh رضي الله عنها

She was the daughter of the Prophet's ﷺ paternal aunt, Umayma. She was previously married to the freed slave of the Prophet ﷺ, Zayd ibn Ḥāritha رضي الله عنه. Zayd ibn Ḥāritha رضي الله عنه divorced her and Allāh performed her wedlock with the Prophet ﷺ above the heavens, and no formal marriage ceremony was held on earth.

An authentic narration states she used to say to the rest of the Prophet's ﷺ chaste wives that their marriages were performed and conducted by their fathers and grandfathers, whereas her marriage was conducted by Allāh Most High above the seven heavens.

She passed away in Madīna Munawwara in 20 AH and was buried in Baqīʿ.

8. The Mother of the Believers Sayyida Zaynab bint Khuzayma رضي الله عنها

Her title was 'Mother of the Destitute' (*Umm al-Masākīn*) as she would abundantly feed the indigent. She was previously married to ʿAbdullāh ibn Jaḥsh. It has also been said that she was previously married to ʿAbd al-Ṭufayl ibn al-Ḥārith.

The Prophet ﷺ married her in 3 AH. She only lived with him for two to three months before she passed away.

9. The Mother of the Believers Sayyida Juwayriya bint Ḥārith رضي الله عنها

She was one of the prisoners of the Banū al-Muṣṭaliq expedition and was initially offered to Thābit ibn Qays ibn Shāmmās as his share of the booty. He agreed to set her free in exchange for a certain amount of wealth from her. The Noble Prophet ﷺ paid off the amount on her behalf and married her in 6 AH. She passed away in 56 AH in the month of Rabīʿ al-Awwal.

10. The Mother of the Believers Sayyida Ṣafiyya bint Ḥuyayy ibn Akhṭab رضي الله عنها

She was from the progeny of Sayyidunā Hārūn عليه السلام, the brother of Sayyidunā Mūsā عليه السلام. She was a prisoner of the Khaybar expedition which took place in 7 AH.

She was previously married to Kināna ibn Abī 'l-Ḥaqīq. The Prophet ﷺ had him killed and freed her, deeming her freedom to suffice as her dowry. Her death is reported to have taken place in 30 AH or 50 AH.

11. The Mother of the Believers Sayyida Maymūna bint Al-Ḥārith ﷺ

She is the maternal aunt of Sayyidunā Khālid ibn Walīd ﷺ and Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ.

The Prophet ﷺ married her at Sarif, a spring nine miles from Makka Mukarrama, and the marriage was also consummated there. She also passed away there and was buried there too.

She is the last of the chaste wives to marry the Prophet ﷺ. She passed away in 63 AH.

The aforementioned eleven chaste wives of Allāh's Messenger ﷺ are those with whom he ﷺ went into intimate seclusion and the marriage was consummated. There are seven more, whom the Prophet ﷺ married, but the marriage was not consummated by seclusion.

THE PROPHET'S ﷺ PATERNAL UNCLES AND AUNTS

1. Ḥārith. He was the eldest son of ʿAbd al-Muṭṭalib, from whom ʿAbd al-Muṭṭalib derived his agnomen (*kunya*) of Abū 'l-Ḥārith. Many of Ḥārith's children and grandchildren had the honour of being Companions of the Prophet ﷺ.

2. Quthum. Quthum passed away in his childhood. He had the same mother as Ḥārith.

3. Zubayr ibn ʿAbd al-Muṭṭalib. Zubayr was from amongst the chiefs of the Quraysh. His son was ʿAbdullāh ibn Zubayr ﷺ, who fought courageously and resolutely in the Battle of Ḥunayn. He was martyred in Ajnadain after having killed seven people whose bodies were found surrounding him.

   Zubayr ibn ʿAbd al-Muṭṭalib's children were:

(1) ʿAbdullāh ibn Zubayr رضي الله عنه
(2) Ḍubāʿa bint Zubayr رضي الله عنها. She was a Companion of the Prophet ﷺ.
(3) Umm al-Ḥakam bint Zubayr رضي الله عنها. She has narrated ḥadīths from the Prophet ﷺ.

4. Hamza ibn ʿAbd al-Muṭṭalib رضي الله عنه. His title is 'Lion of Allāh' and 'Lion of the Prophet'. He is also the foster brother of the Prophet ﷺ. He is amongst the first to accept Islam. He migrated to Madīna Munawwara and participated in the Battle of Badr and was martyred in the Battle of Uḥud. He fathered one daughter.

5. ʿAbbās ibn ʿAbd al-Muṭṭalib رضي الله عنه. His agnomen (*kunya*) is Abū 'l-Faḍl. He too embraced Islam and possessed great qualities. He migrated to Madīna Munawwara. He was three years older than the Noble Prophet ﷺ. He had ten sons from whom Faḍl, ʿAbdullāh and Quthum were Companions. Sayyidunā ʿAbbās رضي الله عنه passed away in Madīna Munawwara in 32 AH, during the caliphate of Sayyidunā ʿUthmān ibn ʿAffān رضي الله عنه.

Only two paternal uncles of the Prophet ﷺ embraced Islam: Sayyidunā ʿAbbās رضي الله عنه and Sayyidunā Ḥamza رضي الله عنه.

6. Abū Ṭālib ibn ʿAbd al-Muṭṭalib. His name is ʿAbd Manāf. He was the real brother of the Prophet's ﷺ father, as they both had the same mother. Sayyidunā ʿAbdullāh and Abū Ṭālib also had a sister called ʿĀtika, who had a dream about the Battle of Badr. All three, Sayyidunā ʿAbdullāh, Abū Ṭālib and ʿĀtika shared the same mother, Fāṭima bint ʿAmr ibn ʿĀ'idh.

Abū Ṭālib's Children were:

(1) Ṭālib. He died in the state of unbelief.
(2) Sayyidunā ʿAqīl ﷺ
(3) Sayyidunā Jaʿfar ﷺ
(4) Sayyidunā ʿAlī ﷺ
(5) Umm Hānī ﷺ. Her name was Fākhita. Some have stated her name to be Hind.

The last four were privileged with the companionship of the Prophet ﷺ. Furthermore, there is a mention of Abū Ṭālib having a sixth child, a daughter by the name of Jumāna.

7. Abū Lahab. His name was ʿAbd al-ʿUzzā. ʿAbd al-Muṭṭalib gave him the agnomen (*kunya*) 'Abū Lahab' in his childhood, as he was very handsome.

Abū Lahab's children were:

1. ʿUtba ﷺ
2. Muʿattib ﷺ. He displayed his courage in the Battle of Ḥunayn alongside the Prophet ﷺ.
3. Durra ﷺ.

All three were privileged with the companionship of the Prophet ﷺ.

4. ʿUtayba. He died in the state of unbelief. He was lacerated by a lion on his way to Shām at a place called Zarqā', as a direct result of the Prophet's ﷺ curse.

8. ʿAbd al-Kaʿba

9. Ḥajl whose name was Mughīra.

10. Ḍarār. He was the blood brother of Sayyidunā ʿAbbās ؓ, as they had the same mother.
11. Ghīdāq. He was known as Ghīdāq, as he was the most generous of the Quraysh and the most hospitable from them in terms of feeding people.

The Prophet ﷺ had Six Paternal Aunts:

1. Ṣafiyya bint ʿAbd al-Muṭṭalib ؓ. She embraced Islam and migrated. She is the mother of Sayyidunā Zubayr ؓ who passed away in Madīna Munawwara during the caliphate of Sayyidunā ʿUmar ؓ. Sayyidunā Hamza ؓ is her brother, as they shared the same mother with different fathers.

2. ʿĀtika bint ʿAbd al-Muṭṭalib. Some have stated that she embraced Islam and that she had a dream regarding the Battle of Badr. She was married to Abū Umayya. Her children were:

    (1) Sayyidunā ʿAbdullāh. He embraced Islam and became a Companion of the Prophet ﷺ.
    (2) Zuhayr
    (3) Qurayba Kubrā

3. Arwā bint ʿAbd al-Muṭṭalib. She was married to ʿUmayr ibn Wahb. Her son was called Ṭulayb ibn ʿUmayr, who was from the Early Migrants (*Muhājirūn Awwalūn*). He took part in the Battle of Badr and was martyred in Ajnadayn. None of Sayyidunā Ṭulayb's ؓ progeny survived.

4. Umayma bint ʿAbd al-Muṭṭalib. She was married to Jaḥsh ibn Ri'āb with whom she had the following children:

    (1) ʿAbdullāh who was martyred in the Battle of Uḥud.
    (2) Abū Aḥmad al-Aʿmā al-Shāʿir. His name was ʿAbd and he was well known.
    (3) Zaynab ﵂. Umayma's first daughter. The Mother of the Believers and the chaste wife of the Prophet ﷺ.
    (4) Ḥabība. The second daughter of Umayma.
    (5) Ḥamana. The third daughter of Umayma.

    They were all privileged with the Prophet's ﷺ companionship.

6. ʿUbaydullāh ibn Jaḥsh. He initially embraced Islam, but later went on to accept Christianity and died in the state of unbelief in Abyssinia.

5. Barra. She was married to ʿAbd al-Asad. Her son Abū Salama, who was called ʿAbdullāh, was previously married to the Mother of the Believers Umm Salama ﵂ before she came into the marriage of the Prophet ﷺ. After ʿAbd al-Asad, she married Abū Rahm and had a son called Abū ʿIbra ibn Abī Rahm.

6. Umm al-Ḥakīm. Her name was Bayḍa bint ʿAbd al-Muṭṭalib. She was married to Kurayz ibn Rabīʿa and had a daughter called Arwā bint Kurayz, who was the mother of Sayyidunā ʿUthmān ﵁.

THE PROPHET'S ﷺ ḤAJJ AND ʿUMRAS

Sayyidunā Anas ﵁ was asked, "How many ḥajjs did the Prophet ﷺ perform?" He replied, "One ḥajj and four ʿumras."

1. The ʿUmra of Ḥudaybiya. This was when the polytheists stopped the Prophet ﷺ and His Noble Companions.

2. ʿUmrat al-Qaḍā'

3. The ʿumra which the Prophet ﷺ performed from Jiʿrāna. It was at Jiʿrāna that the Noble Prophet ﷺ distributed the spoils of the Ḥunayn expedition. This ʿumra was performed in the month of Dhū 'l-Qaʿda.

4. The ʿumra which the Prophet ﷺ performed as part of his ḥajj.

Thus, the Prophet ﷺ performed one ḥajj and four ʿumras after his migration to Madīna Munawwara. However, he ﷺ also performed ḥajjs and ʿumras whilst in Makka Mukarrama before the Migration but their exact figure is not recorded.

During his ḥajj performed from Madīna Munawwara, known as the Farewell Pilgrimage (*ḥajjat al-wadāʿ*), the Prophet ﷺ said, "It is possible that you do not see me (on the face of this earth) after this year (عَسٰى اَنْ لَا تَرَوْنِيْ بَعْدَ عَامِيْ هٰذَا)."

THE EXPEDITIONS OF THE PROPHET ﷺ

The Prophet ﷺ personally took part in twenty-five expeditions. This is the most common opinion, although there is another view of twenty-seven expeditions. The *sariyyas* [expeditions that

the Prophet ﷺ dispatched but did not personally participate in] amount to approximately fifty.

From the aforementioned, only on nine occasions did the Prophet ﷺ have to engage in battle:

1. Badr
2. Uḥud
3. Khāndaq (the Battle of the Trench)
4. Banū Qurayẓa
5. Banū al-Muṣṭaliq
6. Khaybar
7. The Conquest of Makka
8. Ḥunayn
9. Ṭā'if

One opinion is that he ﷺ also fought at Wādī al-Qurā, Ghāba and Banū Naḍīr.

THE PROPHET'S ﷺ SCRIBES

The following Companions were the Prophet's ﷺ scribes:

1. Abū Bakr al-Ṣiddīq ؓ
2. ʿUmar ibn al-Khaṭṭāb ؓ
3. ʿUthmān ibn ʿAffān al-Ghanī ؓ
4. ʿAlī ibn Abī Ṭālib ؓ
5. ʿĀmir ibn Fuhayra ؓ
6. ʿAbdullāh ibn Arqam al-Zuhrī ؓ
7. Ubayy ibn Kaʿb ؓ
8. Thābit ibn Qays ibn Shammās ؓ
9. Khālid ibn Saʿīd ؓ

10. Hanẓala ibn Rabīʿ ﵁
11. Zayd ibn Thābit ﵁
12. Muʿāwiya ibn Abī Sufyān ﵁
13. Shuraḥbīl ibn Ḥasana ﵁
14. Abān ibn Saʿīd ﵁
15. Arqam ibn Abī ’l-Arqam ﵁
16. Zubayr ibn al-ʿAwwām ﵁
17. ʿAbdullāh ibn Saʿd ibn Abī Sarḥ ﵁
18. Abū Rāfiʿ al-Qibṭī ﵁
19. Khālid ibn Walīd ﵁
20. As-Sijl ﵁
21. ʿAbdullāh ibn Masʿūd ﵁
22. ʿAlā’ ibn al-Ḥaḍramī ﵁
23. Muḥammad ibn Maslama ﵁
24. Mughīra ibn Shuʿba ﵁
25. ʿAlā’ ibn ʿUqba ﵁
26. ʿAbdullāh ibn Zayd ﵁
27. Abū Ayyūb al-Anṣārī ﵁
28. Abū Sufyān ibn Ḥarb ﵁
29. Burayda ibn al-Ḥuṣayb ﵁
30. Juhaym ibn al-Ṣalt ﵁
31. Al-Huṣayn ibn al-Numayr al-Numayrī ﵁
32. Ḥuwaytib ibn ʿAbd al-Azīz ﵁
33. Khālid ibn Zayd ﵁
34. Saʿīd ibn Saʿīd ibn al-ʿĀṣ ﵁
35. Saʿd ibn Abī Waqqāṣ ﵁
36. Ṭalḥa ibn ʿUbaydullāh ﵁
37. Abū Salama al-Makhzūmī ﵁
38. Abān ibn Abī Sufyān ﵁
39. Ḥudhayfa ibn al-Yamān ﵁
40. Ḥātib ibn ʿAmr ﵁
41. Saʿīd ibn al-ʿĀṣ ﵁

42. ʿAbdullāh ibn Rawāḥa
43. ʿAbdullāh ibn ʿAbd al-Asad
44. ʿAmr ibn al-ʿĀṣ
45. ʿAbdullāh ibn ʿAbdullāh ibn Ubayy ibn Salūl
46. Muʿayqib ibn Abī Fāṭima
47. Muʿādh ibn Jabal
48. Yazīd ibn Abī Sufyān
49. ʿAmr ibn Ḥazm
50. Ḥanẓala ibn Abī ʿĀmir

All the aforementioned Companions were the Prophet's ﷺ scribes. However, Sayyidunā Muʿāwiya ibn Abī Sufyān and Sayyidunā Zayd ibn Thābit served as his scribes for the longest period and were privileged with the most opportunities for this service.

THE COMPANIONS DISPATCHED BY THE PROPHET ﷺ AS ENVOYS

Sayyidunā ʿAmr ibn Umayya al-Ḍamurī

Sayyidunā ʿAmr ibn Umayya al-Ḍamurī, was dispatched to Negus by the Prophet ﷺ. Negus' name was As'ḥama which means a gift.

Negus took the blessed letter of the Prophet ﷺ in his hands, placed it on his eyes, descended from his throne, sat on the floor and embraced Islam. He continued advancing in his faith until the end. He had actually embraced Islam before receiving this letter in the presence of Sayyidunā Jaʿfar ibn Abī Ṭālib and his companions.

The Noble Prophet ﷺ performed his funeral prayer the day he passed away. It is reported that divine light could be seen showering down on Negus's grave.

Sayyidunā Diḥya ibn Khalīfa al-Kalbī رضي الله عنه

He was dispatched by the Prophet ﷺ to the Caesar of the Roman Empire. The Caesar's name was Ḥirāql (Heraclius). He asked questions regarding the Prophet's ﷺ respected personage. The truthfulness of the Prophet's ﷺ prophethood became evident to him and he decided to embrace Islam, but the Romans did not concur with him and thus he desisted from embracing out of fear of losing his kingdom.

Sayyidunā ʿAbdullāh ibn Ḥudhāfa al-Suhamī رضي الله عنه

He was dispatched by the Prophet ﷺ to Kisrā (Chosroes), the king of Persia, who tore the Prophet's ﷺ letter to pieces. The Prophet ﷺ replied, "May Allāh tear his kingdom into pieces." Consequently, Allāh shattered his empire into pieces, and the leadership did not pass onto his people, but rather, they were deprived of leadership forever.

Sayyidunā Ḥāṭib ibn Abī Baltaʿa رضي الله عنه

The Prophet ﷺ dispatched Sayyidunā Ḥāṭib ibn Abī Baltaʿa رضي الله عنه to Muqawqis, the king of Alexandria and Egypt. He said good things and was close to embracing Islam, but was unable to do so. However, he sent Māriya Qibṭiyya and her sister Sīrīn as gifts

to Allāh's Messenger ﷺ. The Prophet ﷺ gave Sīrīn to Sayyidunā Ḥassān ibn Thābit ؓ as a gift, from whom ʿAbd al-Raḥmān ibn Ḥassān ؓ was born.

Sayyidunā ʿAmr ibn al-ʿĀṣ ؓ

The Prophet ﷺ dispatched Sayyidunā ʿAmr ibn al-ʿĀṣ ؓ to the two kings of Oman, Jayfar ibn Jalandī and ʿAbd ibn Jalandī. In reality, Jayfar was the king. They both embraced Islam and accepted the Prophet ﷺ as the true prophet.

They then assigned two tasks to Sayyidunā ʿAmr ibn al-ʿĀṣ ؓ: (i) establishing a system for charity (*ṣadaqa*) (ii) and for him to implement Islamic law. Hence, Sayyidunā ʿAmr ibn al-ʿĀṣ ؓ remained with them until the Prophet ﷺ passed away.

Sayyidunā Sulayṭ ibn ʿAmr ؓ

Sayyidunā Sulayṭ ibn ʿAmr al-ʿĀmirī ؓ was dispatched by the Prophet ﷺ to Hawdha ibn ʿAlī al-Ḥanafi, the governor of Yamāma. He treated Sayyidunā Sulayṭ ibn ʿAmr ؓ with great respect and hospitality.

He replied to the Prophet's ﷺ blessed letter, saying, "The things towards which you call are very good and pleasant. I am also an orator and poet in my people. Give me a share of your prophethood."

The Prophet ﷺ rejected his demand, and he failed to embrace Islam. He later died in the year of the Conquest of Makka in the state of unbelief.

Sayyidunā Shujāʿ ibn Wahb al-Asadī ﵁

The Noble Prophet ﷺ dispatched Sayyidunā Shujāʿ ibn Wahb al-Asadī ﵁ to Ḥārith ibn Abī Shimr al-Ghassānī, the king of Balqā' which is situated in Shām.

Sayyidunā Shujāʿ ibn Wahb al-Asadī ﵁ states that he approached Ḥārith whilst he was in Ghawṭa Dimishq. Upon reading the blessed letter of the Prophet ﷺ he threw it on the floor, saying, "I am going to attack him." He was adamant on doing so but was stopped by Caesar, who was his senior.

Sayyidunā Muhājir ibn Abī Umayya ﵁

The Prophet ﷺ dispatched Sayyidunā Muhājir ibn Abī Umayya ﵁ to Ḥārith al-Ḥimyarī, one of the kings of Yemen.

Sayyidunā ʿAlā' ibn al-Ḥaḍramī ﵁

Sayyidunā ʿAlā' ibn al-Ḥaḍramī ﵁ was dispatched with a letter by the Prophet ﷺ to Mundhir ibn Sāwī, the king of Bahrain, inviting him to Islam. As a result, he accepted the Prophet's ﷺ message and embraced Islam.

Sayyidunā Abū Mūsā al-Ashʿarī and Muʿādh ibn Jabal ﵄

Sayyidunā Abū Mūsā al-Ashʿarī and Muʿādh ibn Jabal ﵄ were dispatched to Yemen to propagate Islam. Hence, the entire country and its inhabitants embraced Islam without any sort of compulsion or retaliation.

THOSE SERVANTS OF THE PROPHET ﷺ WHO HAD ALWAYS BEEN FREE OF SLAVERY

1. Anas ibn Mālik رضي الله عنه
2. Hind ibn Ḥāritha al-Aslamī رضي الله عنه
3. Asma ibn Ḥāritha al-Aslamī رضي الله عنه
4. Rabīʿa ibn Kaʿb رضي الله عنه
5. ʿAbdullāh ibn Masʿūd رضي الله عنه. He was referred to as the Keeper of the Prophet's ﷺ Sandals (*ṣāḥib al-naʿlayn*), as whenever the Prophet ﷺ would stand up, he would assist him with wearing his sandals. When Allāh's Messenger ﷺ would take them off, he would keep them with him by wearing them on his hands until he ﷺ needed to where them again.
6. ʿUqba ibn ʿĀmir al-Juhanī رضي الله عنه. He was assigned the duty of tending to the mule of the Prophet ﷺ. Whilst on journeys and travels, ʿUqba ibn ʿĀmir al-Juhanī رضي الله عنه would walk with it and lead it.
7. Bilāl ibn Rabāḥ رضي الله عنه who was also the mu'adh-dhin (caller to prayer) of the Prophet ﷺ.
8. Saʿd رضي الله عنه who was the slave of Sayyidunā Abū Bakr رضي الله عنه
9. Dhū Mikhmar رضي الله عنه. He was the nephew (either the brother's son or the sister's son) of the Abyssinian king. His name has been recorded in two ways: Dhū Mikhmar and Dhū Mikhbar.
10. Bukayr ibn Shadākh al-Laythī رضي الله عنه. Some have recorded his name to be Bakr.
11. Abū Dharr al-Ghifārī رضي الله عنه
12. Abū Bakr al-Ṣiddīq رضي الله عنه. He is distinguished for his service to the Prophet ﷺ during the Migration (*hijra*).
13. Aslaʿ ibn Sharīk رضي الله عنه
14. Ḥabba رضي الله عنه
15. ʿAbdullāh ibn Rawāḥa رضي الله عنه

16. Qays ibn Saʿd ؓ
17. Mughīra ibn Shuʿba ؓ
18. Miqdād ibn Aswad ؓ
19. Muhājir ؓ, the freed slave of Umm Salama ؓ.
20. Hilāl ibn Ḥārith ؓ
21. Arbad ibn Ḥumayr ؓ
22. Aswad ibn Mālik ؓ
23. Judrujān ibn Mālik ؓ
24. Jarrāḥ ibn Jarjān ؓ
25. Thaʿlaba ibn ʿAbd al-Raḥmān ؓ
26. Sālim Mawlā Thaʿlaba ؓ
27. Nuʿaym ibn Rabīʿa ؓ
28. Abū ’l-Samḥ ؓ

THE FREED SLAVES OF THE NOBLE PROPHET ﷺ

1. Zayd ibn Ḥāritha ؓ
2. Usāma ibn Zayd ؓ. He was the son of Zayd ibn Ḥāritha ؓ. They were referred to as Ḥibb ibn Ḥibb (beloved, son of the beloved).
3. Thawbān ibn Bujdud ؓ. His lineage stems back to Yemen.
4. Abū Kabasha ؓ. He was born in Makka Mukarrama and his name was Salīm. He participated in the Battle of Badr. Some have said that he was born in the region of Daws.
5. Ansa ؓ. He was born in Sarā
6. Shaqrān al-Ḥabashi ؓ. His name was Ṣāliḥ.
7. Rabāḥ Aswad ؓ
8. Yasār Nūbī ؓ
9. Abū Rāfiʿ ؓ. His name was Aslam and according to some it

was Ibrāhīm. He was the slave of ʿAbbās ؓ who gave him as a gift to the Prophet ﷺ, who then freed him.

10. Abū Muwayhiba. He was from Muzayna.
11. Fuḍāla ؓ. He went to Shām and resided there.
12. Rāfiʿ. He was the slave of Saʿīd ibn al-ʿĀṣ ؓ. When he was passed on as inheritance to the heirs of Saʿīd ibn al-ʿĀṣ ؓ, some of them freed him whilst others refused. He went to Allāh's Messenger ﷺ and sought help. Finally, all the heirs freed him for the sake of the Prophet ﷺ . Hence, he used to say, "I am the freed slave of Allāh's Messenger ﷺ."
13. Mudʿam Aswad ؓ. He was given to the Prophet ﷺ as a gift by Rifāʿ ibn Zayd. He was killed at Wādī Qurā.
14. Kirkira ؓ. He was appointed to look after the luggage of the Prophet ﷺ.
15. Zayd ؓ. He was the grandfather of Hilāl ibn Yasār ibn Zayd.
16. ʿUbayd ؓ
17. Ṭahmān or Kaysān or Mahrān or Dhakwān or Marwān
18. Ma'būr al-Qibṭī ؓ. He was gifted to the Prophet ﷺ by Muqawqis.
19. Wāqid ؓ
20. Abū Wāqid ؓ
21. Hishām ؓ
22. Abū Ḍumayra ؓ
23. Ḥunayn ؓ
24. Abū ʿUsayb ؓ. His name was Aḥmar.
25. Abū ʿUbayd ؓ
26. Ayman ibn ʿUbayd ؓ
27. Bādhām ؓ
28. Ruwayfiʿ ؓ
29. Salmān Fārsī ؓ
30. Ḍumayra ibn Abī Ḍumayra Ḥimyarī ؓ

31. Qafīz ؓ
32. Nufayʿ ibn Ḥārith ؓ
33. Abū Hamrā’ ؓ
34. Abū Salmā or Abū Sallām ؓ. His name was Ḥārith.
35. Abū Ṣafiyya ؓ
36. Safīna ؓ. He was the slave of Umm Salama ؓ. She freed him on the condition that he would serve the Prophet ﷺ for the remainder of his life. He replied, "Even if you had not put a condition on my freedom, I still could never have left the Prophet ﷺ."

These are the renowned freed slaves of the Prophet ﷺ.

THE PROPHET'S ﷺ BONDSWOMEN

1. Salmā. She was the mother of Rāfiʿ
2. Baraka Umm Ayman. The Prophet ﷺ received her in inheritance from his father, ʿAbdullāh. Umm Ayman Baraka is the mother of Sayyidunā Usāma ؓ.
3. Maymūna bint Saʿd
4. Khaḍira
5. Raḍwā
6. Amatullāh bint Razīna
7. Umayma
8. Khulaysa
9. Khawla
10. Umm Ḍumayra
11. Umm ʿAyyāsh
12. Razīna
13. Rayḥāna
14. Zarīna

15. Sā’iba
16. Sudaysa
17. Salāma
18. Sīrīn
19. ʿUnqūda
20. Laylā
21. Maymūna bint Abū ʿUsayb
22. Māriya Qibṭiyya. Sayyidunā Ibrāhīm was born from her.

THE MU’ADHDHINS OF THE PROPHET ﷺ

1. Sayyidunā Bilāl ibn Rabāḥ رضي الله عنه
2. Sayyidunā ʿAbdullāh ibn ʿAmr ibn Umm Maktūm رضي الله عنه who was blind.

   The aforementioned two Companions used to take it in turns to call the adhān in Madīna Munawwara.

3. Sayyidunā Saʿd al-Quraẓī رضي الله عنه. He used to call the adhān in Qubā
4. Sayyidunā Abū Maḥdhūra رضي الله عنه. He used to offer the adhān in Makka Mukarrama.

THE PROPHET’S ﷺ DOORMEN

1. Sayyidunā Abū Mūsā al-Ashʿarī رضي الله عنه
2. Sayyidunā Rabāḥ Aswad رضي الله عنه
3. Sayyidunā Ansa ibn Bādā رضي الله عنه

THE PROPHET'S ﷺ GUARDS

1. Sayyidunā Zubayr ibn al-ʿAwwām ؓ. He became the Prophet's ﷺ guard during the Battle of the Trench.
2. Sayyidunā Abū Ayyūb al-Anṣārī ؓ guarded the Prophet ﷺ the day he ﷺ married Sayyida Ṣafiyya ؓ.
3. Sayyidunā Muḥammad ibn Maslama ؓ guarded the Prophet ﷺ during the Battle of Uḥud.
4. Sayyidunā Bilāl ibn Rabāḥ ؓ
5. Sayyidunā Saʿd ibn Abī Waqqāṣ ؓ
6. Sayyidunā Dhakwān ibn ʿAbd al-Qays ؓ

The latter three guarded the Prophet ﷺ at Wādī Qurā.

7. Sayyidunā Saʿd ibn Muʿādh ؓ. He guarded the Prophet ﷺ during the Battle of Badr whilst the Noble Prophet ﷺ was at ʿArīsh.
8. Sayyidunā ʿAbbād ibn Bishr ؓ

Upon revelation of the verse, "Allāh shall protect you from the people (وَاللهُ يَعْصِمُكَ مِنَ النَّاس)," the Prophet ﷺ ﷺ forbade them from guarding him.

LEADERS OF THE ARMIES DISPATCHED BY THE NOBLE PROPHET ﷺ

1. Sayyidunā Abū Bakr al-Ṣiddīq ؓ
2. Sayyidunā ʿAlī ibn Abī Ṭālib ؓ
3. Sayyidunā Abd al-Raḥmān ibn ʿAwf ؓ
4. Sayyidunā Abū ʿUbayda ibn al-Jarrāh ؓ
5. Sayyidunā Zayd ibn Ḥāritha ؓ

6. Sayyidunā Usāma ibn Zayd رضي الله عنه
7. Sayyidunā Jarīr ibn ʿAbdillāh رضي الله عنه
8. Sayyidunā Jaʿfar ibn Abī Ṭālib رضي الله عنه
9. Sayyidunā Khālid ibn Walīd رضي الله عنه
10. Sayyidunā Mālik ibn Nuwayra رضي الله عنه
11. Sayyidunā ʿAdiyy ibn Ḥātim رضي الله عنه
12. Sayyidunā Muʿādh ibn Jabal رضي الله عنه
13. Sayyidunā Ṣard ibn ʿAbdillāh رضي الله عنه
14. Sayyidunā ʿAbdullāh ibn Rawāḥa رضي الله عنه
15. Sayyidunā Muḥammad ibn Maslama رضي الله عنه
16. Sayyidunā ʿAbdullāh ibn ʿAtīk رضي الله عنه
17. Sayyidunā ʿAlā' ibn Ḥaḍramī رضي الله عنه
18. Sayyidunā ʿAmr ibn Umayya رضي الله عنه
19. Sayyidunā Mundhir ibn ʿAmr رضي الله عنه
20. Sayyidunā Alqama ibn Mujazziz رضي الله عنه
21. Sayyidunā Quṭba ibn ʿĀmir رضي الله عنه
22. Sayyidunā ʿUrwa ibn Masʿūd رضي الله عنه
23. Sayyidunā Ṭufayl ibn ʿAmr رضي الله عنه
24. Sayyidunā ʿUyayna ibn Ḥiṣn رضي الله عنه
25. Sayyidunā Kaʿb ibn ʿAmr رضي الله عنه
26. Sayyidunā Qays ibn ʿĀṣim رضي الله عنه
27. Sayyidunā Abū Qatāda ibn Ribʿiyy رضي الله عنه
28. Sayyidunā Zabarqān ibn Badr رضي الله عنه
29. Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه
30. Sayyidunā Shujāʿ ibn Abī Wahb رضي الله عنه
31. Sayyidunā Bashīr ibn Saʿd رضي الله عنه
32. Sayyidunā Ziyād ibn Labīd رضي الله عنه
33. Sayyidunā Ghālib ibn ʿAbdillāh رضي الله عنه
34. Sayyidunā Kurz ibn Jābir رضي الله عنه
35. Sayyidunā ʿUkāsha ibn Miḥṣan رضي الله عنه
36. Sayyidunā Ḍaḥḥāk ibn Sufyān رضي الله عنه
37. Sayyidunā ʿĀmir ibn Thābit رضي الله عنه

THOSE APPOINTED AS GOVERNORS BY THE PROPHET ﷺ

1. Sayyidunā Bilāl al-Ḥabashī رضي الله عنه
2. Sayyidunā Ziyād ibn Labīd رضي الله عنه
3. Sayyidunā Zabarqān ibn Badr رضي الله عنه
4. Sayyidunā ʿAlā’ ibn al-Ḥaḍramī رضي الله عنه
5. Sayyidunā Mālik ibn Nuwayra رضي الله عنه
6. Sayyidunā ʿAdiyy ibn Ḥātim رضي الله عنه
7. Sayyidunā Abū ʿUbayda ibn al-Jarrāḥ رضي الله عنه
8. Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه
9. Sayyidunā Abū Hurayra رضي الله عنه
10. Sayyidunā Muhājir ibn Abī Umayya رضي الله عنه
11. Sayyidunā Qays ibn ʿĀṣim رضي الله عنه

THE VIZIERS OF THE PROPHET ﷺ

From amongst the dwellers of the heavens:

1. Jibrīl عليه السلام
2. Mīkā’īl عليه السلام

From amongst the dwellers of the earth:

1. Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه
2. Sayyidunā ʿUmar al-Fārūq رضي الله عنه

THOSE COMPANIONS APPOINTED AS JUDGES

1. Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه
2. Sayyidunā Muʿādh ibn Jabal رضي الله عنه

Companions Appointed over the Deposits Trusts and Expenditure

1. Sayyidunā Abū ʿUbayda ibn al-Jarrāḥ رضي الله عنه
2. Sayyidunā Bilāl ibn Rabāḥ رضي الله عنه
3. Sayyidunā Muʿayqib رضي الله عنه

Companions Appointed over the Penal System

1. Sayyidunā ʿAlī رضي الله عنه
2. Sayyidunā Zubayr ibn al-ʿAwwām رضي الله عنه
3. Sayyidunā Miqdād رضي الله عنه
4. Sayyidunā Mughīra ibn Shuʿba رضي الله عنه
5. Sayyidunā Qays ibn Saʿd رضي الله عنه
6. Sayyidunā ʿĀṣim ibn Thābit رضي الله عنه
7. Sayyidunā Muḥammad ibn Maslama رضي الله عنه

The Noble Prophet's ﷺ Confidants

1. Sayyidunā Ḥudhayfa ibn al-Yamān رضي الله عنه
2. Sayyidunā Anas ibn Mālik رضي الله عنه
3. Sayyidunā Fāṭima al-Kubrā رضي الله عنها

The Noble Prophet's ﷺ Shepherds

1. Sayyidunā Abū Salmā or Abū Sallām رضي الله عنه
2. Sayyidunā Yasār رضي الله عنه. He was killed by the people of ʿUrayna.

THOSE COMPANIONS RESPONSIBLE FOR THE DOMESTIC NEEDS OF THE NOBLE PROPHET ﷺ

1. Sayyidunā Bilāl ibn Rabāḥ ؓ
2. Sayyidunā ʿAlī ibn Abī Ṭālib ؓ

THE NOBLE PROPHET'S ﷺ FLAG BEARERS

1. Sayyidunā ʿAlī ibn Abī Ṭālib ؓ
2. Sayyidunā Zubayr ibn al-ʿAwwām ؓ
3. Sayyidunā Saʿd ibn ʿUbāda ؓ
4. Sayyidunā Zayd ibn Ḥāritha ؓ
5. Sayyidunā Jaʿfar ibn Abī Ṭālib ؓ
6. Sayyidunā Khālid ibn Walīd ؓ
7. Sayyidunā ʿAbdullāh ibn Rawāḥa ؓ

THOSE WHO WOULD PREPARE THE NOBLE PROPHET'S ﷺ MOUNT

1. Sayyidunā ʿAbdullāh ibn Masʿūd ؓ
2. Sayyidunā Aslaʿ ibn Sharīk ؓ
3. Sayyidunā Ṭalḥa ibn ʿUbaydillāh ؓ

THE POETS OF THE NOBLE PROPHET ﷺ

1. Sayyidunā Ḥassān ibn Thābit ؓ
2. Sayyidunā ʿAbdullāh ibn Rawāḥa ؓ
3. Sayyidunā Kaʿb ibn Mālik ؓ

THOSE COMPANIONS WHO WOULD LOOK AFTER THE SLIPPERS OF THE PROPHET ﷺ

1. Sayyidunā ʿAbdullāh ibn Masʿūd رضي الله عنه
2. Sayyidunā Mughīra ibn Shuʿba رضي الله عنه

THE CAMEL-DRIVERS OF THE NOBLE PROPHET ﷺ

1. Sayyidunā Anjasha رضي الله عنه
2. Sayyidunā ʿAbdullāh ibn Rawāḥa رضي الله عنه

BEHIND WHOM THE NOBLE PROPHET ﷺ PPERFORMED ṢALĀH

1. Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه
2. Sayyidunā Abd al-Raḥmān ibn ʿAwf رضي الله عنه

THE ORATOR OF THE NOBLE PROPHET ﷺ

1. Sayyidunā Thābit ibn Qays ibn Shammās رضي الله عنه

THOSE WHO RESEMBLED THE NOBLE PROPHET ﷺ IN SOME ASPECT OF THEIR PHYSICAL APPEARANCE

- The father of mankind, Sayyidunā Ādam عليه السلام
- Sayyidunā Ibrāhīm عليه السلام
- Sayyidunā Ḥasan رضي الله عنه and Sayyidunā Ḥusayn رضي الله عنه, sons of Sayyidunā ʿAlī رضي الله عنه

- Leader of the women of Paradise, Fāṭima al-Zahrā’ ﵂
- Sayyidunā Ibrāhīm ibn Sayyidunā Muḥammad al-Muṣṭafā ﵇
- Sayyidunā Jaʿfar ibn Abī Ṭālib ﵁
- Sayyidunā ʿAwn ibn Sayyidunā Jaʿfar ﵄
- Sayyidunā ʿAbdullāh ibn Sayyidunā Jaʿfar ﵄
- Sayyidunā Quthum ibn Sayyidunā ʿAbbās ﵄
- Sayyidunā Abū Sufyān ibn Nawfal ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib ﵁
- Sayyidunā Muḥammad ibn Sayyidunā ʿAqīl ibn Abī Ṭālib ﵄
- Sayyidunā Muslim ibn Sayyidunā ʿAqīl ibn Abī Ṭālib ﵄
- Sayyidunā Sā’ib ibn Yazīd ﵄
- Sayyidunā Shāfiʿ ibn Sayyidunā Sā’ib ibn Yazīd ﵄
- Sayyidunā ʿAbdullāh ibn ʿĀmir ibn Kurayz al-ʿAbshami ﵀
- Sayyidunā Kābis ibn Rabīʿa ibn ʿAdiyy
- Sayyidunā ʿAlī ibn Najjād ibn Rifāʿa al-Rifāʿī al-Yashkurī
- Sayyidunā Qāsim ibn ʿAbdillāh ibn Muḥammad ibn ʿAqīl ﵃
- Sayyidunā ʿAbdullāh ibn Muḥammad ibn Sayyidunā ʿAqīl ibn Abī Ṭālib ﵃
- Sayyidunā Qāsim ibn Muḥammad ﵀
- Sayyidunā Ibrāhīm ibn ʿAbdillāh ibn al-Ḥasan ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib ﵃
- Sayyidunā Yaḥyā ibn Qāsim ibn Jaʿfar ibn Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Sayyidunā ʿAlī ibn Abī Ṭālib ﵃
- Sayyidunā ʿUbaydullāh ibn Abī Ṭalḥa al-Khawlānī ﵀
- Sayyidunā Muslim ibn Muʿattib ibn Abī Lahab ﵀
- Sayyidunā Thābit al-Bunānī ﵀
- Sayyidunā Qatāda ibn Diʿāma ﵀

Shaykh Shihāb al-Dīn al-Ramalī al-Shāfiʿī has written these names in a poem:

بِالْمُصْطَفٰى شُبِّهَ بَعْضُ النَّاسِ ... فَاحْفَظْهُمْ وَلَا تَكُنْ بِالنَّاسِيْ

فَاطِمَةُ الزَّهْرَآءُ وَابْنَاهَا الْحَسَنْ ... ثُمَّ حُسَيْنٌ وَكِلَاهُمَا حَسَنْ

وَابْنُ رَسُوْلِ اللّٰهِ إِبْرَاهِيْمُ ... وَنَوْفَلُ ابْنُ الْحَارِثِ الْعَظِيْمُ

وَابْنُ ابْنِهِ انْشُرْ بِالْجَمِيْلِ ذِكْرَه ... أَبُوْ مُحَمَّدٍ أَمِيْرُ الْبَصْرَة

وَجَعْفَرٌ وَابْنَاهُ عَبْدُ اللّٰهِ ... وَعَوْناً اذْكُرْ وَلَا تَكُنْ بِاللَّاهِيْ

وَابْنَا عَقِيْلٍ وَهُمَا مُحَمَّدٌ ... وَمُسْلِمٌ وَالسَّائِبُ الْمُمَجَّدُ

ابْنُ يَزِيْدٍ وَهُوَ جَدُّ الشَّافِعِيّ ... إِمَامُنَا الْأَعْظَمُ نَجْلٌ شَافِعٌ

وَالْحَبْرُ عَبْدُ اللّٰهِ ذَا ابْنُ عَامِرٍ ... ابْنُ كُرَيْزٍ الْعَبْشَمِيِّ الْفَاخِرِ

وَكَابِسٍ وَالِدُهُ رَبِيْعَة ... ابْنُ عَدِيٍّ نِسْبَةً رَفِيْعَة

كَذَا عَلِيُّ ابْنُ عَلِيِّ بْنُ نِجَادٍ ... ابْنُ رِفَاعَةَ الرِّفَاعِيِّ الْجَوَادِ

اليَشْكُرِيُّ وَعُدَّ بَعْدَ اليَشْكُرِيِّ ... يَحْيٰى هُوَ ابْنُ الْقَاسِمِ ابْنُ جَعْفَرِ

ابْنُ مُحَمَّدٍ مَوْلَانَا عَلِيّ ... ابْنُ حُسَيْنِ ابْنُ عَلِيٍّ الْوَلِيّ

وَوَلَدُ الْعَبَّاسِ وَهُوَ قُثَمُ ... وَابْنُ مُعَتِّبٍ الْمُسَمّٰى مُسْلِمُ

وَالْقَاسِمُ الثَّبْتُ ابْنُ عَبْدِ اللّٰهِ ... بْنُ مُحَمَّدٍ عَظِيْمِ الْجَاهِ

فَجَدُّهُ عُقَيْلُ الْكَرِيْمُ ... كَذَا ابْنُ عَبْدِ اللّٰهِ إِبْرَاهِيْمُ

وَجَدُّهُ فَالْحَسَنُ ابْنُ الْحَسَنِ ... ابْنُ عَلِيٍّ يَا لَهُ مِنْ مُحْسِنِ

وَابْنُ أَبِيْ طَلْحَةَ عَبْدُ اللّٰهِ ... وَذَاكَ خَوْلَانِيٌّ بِلَا اشْتِبَاهِ

صَلّٰى عَلَيْهِ رَبُّنَا وَسَلَّمَا ... وَالْآلِ وَالصَّحْبِ الْكِرَامِ الْعُظَمَا

His student, Shaykh Muḥammad al-Qaysī al-Mālikī ﵀ added the following verses to the poem:

وَعُدَّ فِىْ أَشْبَاهِهِ الْخَلِيْلُ   وَآدَمُ الْمُعَظَّمُ الْجَلِيْلُ

صَلّٰى عَلَيْهِمَا الْإِلٰهُ دَائِما   مُسَلِّماً مَا لَاحَ نَجْمٌ فِىْ السَّمَا

كَذَاكَ عَبْدُ اللّٰهِ بْنُ نَوْفَلِ   كَذَا أَبُوْ سُفْيَانْ أَخُوْهُ الْمُعْتَلِى

وَعَدَّهُ النَّاظِمُ نَوْفَلاً بِلَا   شَكٍّ مُخَالِفٌ لِّمَا قَدْ نُقِلَا

وَعُدَّ فِىْ الْأَشْبَاهِ أَيْضاً ثَابِتُ   هُوَ الْبُنَانِىُّ وَكَذَا قَتَادَةُ

ابْنُ دِعَامَةٍ كَذَاكَ الْقَاسِمُ   كَذَاكَ عَبْدُ اللّٰهِ أَبُوْهُ الْعَالِمُ

وَشَافِعُ ابْنِ ذِىْ الذِّكْرِ الْجَمِيْلْ   وَالْفَضْلِ وَالتَّبْجِيْلِ مَوْلَانَا عَقِيْلْ

وَشَافِعٌ جَدُّ الْإِمَامِ الشَّافِعِىّ   لِمَا مَضَى عَنْ صَاحِبِ الشَّرَا ئِعِ

صَلّٰى عَلَيْهِ الرَّبُّ ذُوْ الْجَلَالْ   كَذَا الصِّحَابُ جُمْلَةً وَالْآلْ

○

SOME OF THE PLANTS, INANIMATE THINGS AND ANIMALS THAT HAD THE PRIVILEGE OF CONVERSING WITH THE NOBLE PROPHET ﷺ

1. Pebbles
2. Stones
3. Camels of both genders
4. The poisoned leg of a goat.
5. Mount Uḥud
6. Mount Thabīr

7. The Cave of Ḥirā’
8. Wolf
9. Tree
10. Goat
11. Shrivelled date-tree trunk
12. Donkey

THE PROPHET’S ﷺ HORSES

1. Sakab. This was the first horse the Prophet ﷺ owned. He ﷺ bought it from a Bedouin of Banū Fazāra for ten *awqiyas* of silver. The Bedouin had named it Ḍaras, but the Noble Prophet ﷺ changed it to Sakab. Its forehead and right hoof were white, and it was the first ever horse rode by the Prophet ﷺ rode during an expedition.
2. Sabḥa. The Prophet ﷺ rode this horse in a race which it won and this pleased the Prophet ﷺ.
3. Al-Murtajiz. The Prophet ﷺ bought this horse from a Bedouin from Banū Murra. Sayyidunā Khuzayma ibn Thābit رضي الله عنه bore testimony for this transaction.

Sahl ibn Saʿd al-Sāʿidī رضي الله عنه states that he had three horses of the Prophet ﷺ called Lazāz, Ẓarib and Laḥīf.

4. Lazāz. This horse was gifted to the Prophet ﷺ by Muqawqis.
5. Laḥīf. This horse was gifted to the Noble Prophet ﷺ by Rabīʿa ibn Abī Barā’
6. Ẓarib. This horse was gifted to the Prophet ﷺ by Farwa ibn ʿAmr al-Judhāmī
7. Al-Ward. This horse was gifted to the Prophet ﷺ by

Sayyidunā Tamīm al-Dārī ﵁. Allāh's Messenger ﷺ then gave it to Sayyidunā ʿUmar ﵁ who used it to ride on. He then gave it to someone else for riding. Later, Sayyidunā ʿUmar ﵁ saw it being sold.

8. Mulāwiḥ
9. Sadād
10. Ablaq
11. Dhū 'l-ʿIqāl
12. Dhū 'l-Limma
13. Al-Murtajil
14. Sarjān
15. Yaʿsūb
16. Baḥr
17. Ad'ham
18. Shaḥā
19. Sijl
20. Murāwiḥ
21. Najīb
22. Ṭarf

THE PROPHET'S ﷺ FIVE OR SIX MULES

1. Duldul. This was also called Shahbā'. It was gifted to the Prophet ﷺ by Muqawqis and he ﷺ would ride on it during journeys. After the Prophet ﷺ passed away, Duldul lived until it grew old and lost its teeth. Hence, soaked barley used to be poured down its throat as food. It died in Yanbūʿ.
2. Fiḍḍa. This mule was gifted to the Noble Prophet ﷺ by Farwa ibn ʿAmr.
3. A mule gifted by the ruler of Dawma.

4. A mule gifted by Negus.
5. A mule gifted by the ruler of Ayla.
6. A mule gifted to the Prophet ﷺ by Kisrā of Persia. There is a difference of opinion with respect to this mule.

The Noble Prophet ﷺ had a donkey called ʿUfayr which died during the Farewell Pilgrimage and another one called Yaʿfūr.

THE PROPHET'S ﷺ CAMELS FOR MILK

The Prophet ﷺ had twenty camels in Ghāba which were kept for milk. Two big leather bags full of milk would be brought for the Prophet ﷺ every night from Ghāba. From them, the camels that gave the most milk were:

1. Ḥasnā'
2. Samrā'
3. ʿArīs
4. Saʿdiya
5. Baghūm
6. Yasīra
7. Rayā
8. Burda.Burda was gifted to the Prophet ﷺ by Ḍaḥḥāk ibn Sufyān. Its milk alone used to equal the total milk produced by two camels bearing plentiful milk.
9. Mahra. She was sent by Sayyidunā Saʿd ibn ʿUbāda رضي الله عنه
10. Shaqrā'

There were three more female camels besides these camels for milk:

11. Aḍbā’. She was bought from the animals of Banū Ḥarīsh by Sayyidunā Abū Bakr al-Ṣiddīq. He ﷺ purchased Aḍbā’ with another she camel, for a total sum of eight hundred dirhams. Accordingly, Allāh’s Messenger bought ʿAḍbā’ for four hundred dirhams. It was ʿAḍbā that the Prophet ﷺ mounted on the Migration journey.
12. Qaṣwā’
13. Jadʿā. Jadʿā was beaten in a race once which proved to be quite upsetting for the Muslims.

THE PROPHET’S ﷺ GOATS

The Noble Prophet ﷺ was given seven goats by his Noble Companions for the sake of providing him with milk. They were:

1. ʿAjwa
2. Zamzam
3. Suqyā
4. Baraka
5. Warasa
6. Iṭlāl
7. Aṭrāf

The Noble Prophet ﷺ owned seven sheep which Ayman ibn Umm Ayman used to graze.

The Prophet ﷺ Would Retain a Hundred Goats in His Ownership

Laqīṭ ibn Ṣabura says, “I arrived in the company of Allāh’s Messenger ﷺ with the delegation of Banū al-Muntafiq. Although

he ﷺ was not present in the blessed quarter of ʿĀ'isha al-Ṣiddīqa ﷺ, a plate of dates was given to us. The Mother of the Believers, ʿĀ'isha ﷺ, then arranged for *khazīra* to be given to us which we also ate."

He states, "When the Prophet ﷺ arrived, he ﷺ enquired as to whether we had eaten. We informed him that we had finished eating. Meanwhile, a shepherd came along with a goat. The Prophet ﷺ asked, 'Has it given birth?' 'A kid,' he replied. Thus, the Noble Prophet ﷺ instructed the shepherd to sacrifice a goat in its place."

He further states, "Then the Prophet ﷺ turned towards us and said, 'Do not feel that we have sacrificed the goat because of you. We have a hundred goats and do not wish to keep any more. Hence, whenever a goat gives birth we sacrifice one.'"

THE WEAPONS OF THE PROPHET ﷺ

The Prophet ﷺ had three lances which he gained from the weapons of Banū Qaynuqāʿ. One of them was called al-Munṭawī. He also had two more lances called Muthwī and Muthnī.

Names of the Noble Prophet's ﷺ Small Spears

1. Ḥarba
2. Bayḍā
3. ʿAnaza. This would be pitched into the ground in front of the Prophet ﷺ during his ṣalāh.
4. Alḥad
5. Al-Qamara
6. Al-Nabʿa

The Prophet's ﷺ Five Bows

1. Al-Rawḥā'
2. Bayḍā'. This was made from the shawḥaṭ tree.
3. Al-Ṣafrā'
4. Al-Zawrā'
5. Al-Katūm

The Prophet's ﷺ Shields

The Prophet ﷺ had a shield with an image of a ram's head on it. He ﷺ did not wish to keep it with him. The following day, he ﷺ found that the Allāh Most High had effaced the image.

The Prophet ﷺ had three more shields:

2. Al-Zalūq
3. Al-Futaq
4. Jaḥfa

The Prophet's ﷺ Swords

1. Dhū 'l-Faqār. The Prophet ﷺ took this sword from the spoils of the Battle of Badr. It is this very sword that Prophet ﷺ dreamt about on the occasion of the Battle of Uḥud. This sword originally belonged to Munabbih ibn Ḥajjāj al-Sahmī.

The Prophet ﷺ received three swords from the spoils of Banū Qaynuqāʿ:

2. Qulʿī
3. Battār

4. Al-Ḥatf, which then remained in the Prophet's ﷺ possession.
5. Al-Mukhdhim
6. Al-Rasūb. This sword was gained from Falas, an idol-temple of the Ṭayy tribe.
7. Ma'thūr
8. ʿAḍb
9. Ṣamṣāma

More swords have been mentioned in the narrations. Ḥāfiẓ Abū 'l-Fatḥ has enumerated eleven in a poem.

Sayyidunā Anas ibn Mālik ؓ states that the belt of Allāh's Messenger's ﷺ sword and its handle were made of silver. The middle of the sword also had bands of silver.

The Prophet's ﷺ Armour:

1. Saʿdiya or Saghdiya
2. Fiḍḍa. The Prophet ﷺ received the aforementioned armours from the spoils of Banū Qaynuqāʿ.
3. Dhāt al-Fuḍūl
4. Sayyidunā Muḥammad ibn Maslama ؓ reports that he saw Allāh's Messenger ﷺ wearing two armours during the Battle of Uḥud: Dhāt al-Fuḍūl and Fiḍḍa. He states that he also saw the Prophet ﷺ wearing two armours during the Battle of Khaybar: Dhāt al-Fuḍūl and Saghdiya.
5. Dhāt al-Ḥawāshī
6. Batrā'
7. Dhāt al-Wishāḥ
8. Khirnaq

The Prophet's Two Helmets:

1. Mūshiḥ.
2. Sabūgh

The Prophet's ﷺ Three Flags:

1. Zīna, which was white.
2. Ṣafrā'
3. ʿUqāb, which was square and black.

شہرِ مکہ بتوں کی بستی تھی   چار سو تیرگی برستی تھی
دیکھنا اک یتیمِ بے ساماں   اجنبی، کم سخن، تہی داماں
جس نے یوں سال و سِن گزارے ہیں   بھوک میں اپنے دن گزارے ہیں
تپتی ریتوں پہ محوِ خواب کہیں   تیز کانٹوں سے زخم یاب کہیں
چلتی تیغوں کے درمیان کبھی   کنکروں سے لہو لہان کبھی
ذرّہ ذرّہ عدوِّ جاں اس کا   تشنۂ خوں ہے اک جہاں اس کا
ہاں مگر لب جب اس کے ہلتے ہیں   دل کے مرجھائے پھول کھلتے ہیں
جب وہ پیغامِ حق سناتا ہے   وجد میں دو جہاں کو لاتا ہے
جب وہ اونچی صدا سے کہتا ہے   ہادیانہ ادا سے کہتا ہے
''گمرہو! تم یہ کیا سمجھتے ہو،   پتھروں کو خدا سمجھتے ہو''
دل دہلتے ہیں قہرمانوں کے   دیئے بجھتے ہیں کفرخانوں کے
بات یہ کیا زباں سے نکلی   لاکھ تلوار میاں سے نکلی

ظالموں کی اذیتیں ایک سمت
اور خدا کی مشیتّیں ایک سمت

مجیدامجد

بڑھاپا ہے چلا ہوں سوئے طیبہ
لرزتا لڑکھڑاتا سر جھکائے
گناہوں کا ہے سر پر بوجھ بھاری
پریشاں ہوں اسے اب کون اٹھائے
کبھی آیا جو آنکھوں میں اندھیرا
تو چکرا کر قدم بھی ڈگمگائے
کبھی لاٹھی کبھی دیوار پکڑی
کبھی پھر بھی قدم جمنے نہ پائے
نہ بیٹا ہے نہ پوتا ہے نہ بھائی
کوئی گھر کا نہیں جو ساتھ جائے
مگر چلتا رہوں گا دھیرے دھیرے
دَیا والا میری نیّا لکھائے
نہیں کچھ آرزو اب واپسی کی
وہیں رکھےّ خدا واپس نہ لائے
وہاں جا کر کہوں گا گڑ گڑا کر
سلام اس پر جو گرتوں کو اٹھائے
سلام اس پر جو سوتوں کو جگائے
سلام اس پر جو روتوں کو ہنسائے
سلام اس پر جو اجڑوں کو بسائے
سلام اس پر جو بچھڑوں کو ملائے
سلام اس پر جو بھوکوں کو کھلائے
سلام اس پر جو پیاسوں کو پلائے

حضرت مولانا مفتی محمود حسن صاحب گنگوہی رحمۃ اللہ علیہ

The Blessed Items Used by Allāh's Messenger ﷺ

The Noble Prophet's ﷺ Blessed Clothes

The Prophet's ﷺ Blessed Sheets:

1. An embroidered Yemeni sheet
2. A *Saḥūlī* sheet
3. A white sheet
4. A square sheet used by the Prophet ﷺ to cover himself.
5. A red sheet
6. A black sheet. Once, the Mother of the Believers ʿĀ'isha رضي الله عنها saw the Prophet ﷺ wearing black and commented:

يا رسول الله! ما احسنها عليك يشربها بياضك سوادها

O Messenger of Allāh! It looks so beautiful on you. It seems your fair complexion mixed with the darkness of the black clothes has generated a (new) radiance."

7. *Qaṭīfa*. A velvety sheet filled with cotton.
8. A sheet made of wool hairs.
9. *Burda*. A fine linen sheet; a striped sheet; a square black

sheet or blanket with which he ﷺ would cover his upper body

10. *Mirṭ*. A woollen sheet which can be used as a lower garment. The silk sheet worn by women is also referred to as mirṭ.
11. *Ridā'*. This blessed sheet of the Noble Prophet ﷺ was six yards long and three yards wide.
12. *Izār*. A sheet used to cover the lower half of the body. The sheet used by the Prophet ﷺ to cover the lower part of the body was four yards and two handspans long, and one yard and one handspan wide.
13. *Kisā' Mulabbad*. A sheet with lining or with patches.
14. *Izār Ghalīẓ*. A thick sheet.
15. An ʿUmānī lower garment.
16. *Thawb Qaṭr*. A type of Yemeni sheet.
17. *Shamla*. A sheet to cover the whole body.
18. *Burd Najrānī*. A sheet from Najrān in Yemen.
19. *Anjabānī*. A thick unembroidered sheet.
20. *Thawb Akhḍar*. A green sheet.
21. Two *saḥārī* sheets .

The Jubbas of the Noble Prophet ﷺ

1. A Yemeni jubba
2. A Syrian jubba
3. *Khamīṣa*. Made of silk or wool or a black-hemmed jubba.
4. A Roman jubba
5. *Jubba Ṭayālisa Kasrawāniyya*. A black Persian jubba whose collars were lined with silk.
6. *Qubā'*. A cloak.
7. A jubba made of wool.
8. *ʿAbā'a*. A cloak-like jubba.

○

1. Four leather socks.
2. Two pairs of sandals. Where the word "*ḥidhā*'" (shoe) has been used, it also refers to "*naʿl*" (sandal)

○

1. A *saḥārī* sand-coloured *qamīṣ* (long shirt).
2. *Sirwāl*. Trousers.

○

The Noble Prophet ﷺ is reported to have possessed several caps:

- *Qalansuwa Miṣriyya*. An Egyptian cap
- *Lāṭi'a*. A cap which clings to the head without being raised from the top.
- *Dhāt al-ādhān*. A hat that covers the head and the ears, leaving the neck exposed.
- *Qalansuwa Aṣmāt*. A leather cap with holes.
- *Qalānis*. The blessed caps of the Prophet ﷺ which were white like His clothes.
- The Prophet ﷺ is reported to have had more than three small caps.

○

The Prophet ﷺ had four turbans:

- *ʿImāma Muḥnika*. A turban, the tail of which could be placed on the shoulder from beneath the beard, after tying it. This was the most frequently worn turban by the Prophet ﷺ.
- A black turban which he ﷺ wore on occasions like ʿĪd.
- A turban with stripes at one end. The Prophet ﷺ occasionally wore this turban.
- A white turban. The Prophet ﷺ also wore this turban regularly.

The Prophet ﷺ adorned himself with a black turban on the day of the conquest of Makka Mukarrama. Both ends of the turban were left to hang between his shoulder blades.

○

- *Qināʿ/Khimār*. A small cloth which the Prophet ﷺ used to wear after applying oil to his blessed head. The *khimār* would also be worn during intimacy with his chaste wives.
- *ʿIṣāba Dasmā'*. A small piece of black cloth used to tie around the head.

My master, Shaykh al-Ḥadīth Muḥammad Zakariyyā ؒ, records the length of the Prophet's ﷺ turbans in his book *Khaṣā'il-e-Nabawī* as follows:

1. Six yards
2. Seven yards
3. Twelve yards

Sheets (lengths):

1. Four yards long, two and a half yards wide
2. Six yards long, three yards and one handspan wide

Loin-cloth (*izār*)

1. Four yards and a handspan long, two yards wide

○

- *Ḥulla Ḥamrā'*. There is a mention in the ḥadīths of a pair of clothes which had red and black threaded lines. This is also referred to as *ḥibra* (an embroidered Yemeni sheet).
- *Ḥulla*. An expensive pair of clothes.

Our master, the King of Both Worlds ﷺ, came as an example and a guide for rich and poor, leaders and laymen, kings and subjects alike. For leaders, the Noble Prophet ﷺ set an example of hunger and abstinence from mundane things and adornment, hence adopted by devotees like Ibrāhīm ibn Ad'ham.

However, this was not the only example he ﷺ set for kings and emperors. Rather, there is another example for other types of kings. On one occasion, he ﷺ bought a valuable pair of clothes which he then wore and used. The cost of this particular outfit according to one narration was twenty-seven camels, and twenty-nine according to another.

Similarly, the Prophet ﷺ had a pair of clothes called *ḥulla dhū yazin*. Ḥakīm ibn Ḥizām رضي الله عنه had not yet embraced Islam. Embracing Islam was still unbearable, as he was firm in his unbelief and polytheism. Despite this, his love for the beloved of the Lord of

the Worlds ﷺ was so intense, that he bought an expensive three-hundred dīnār outfit and presented it to him ﷺ. The Prophet ﷺ however, declined his gift stating he did not accept gifts from polytheists.

He was thus compelled to resell the outfit. As he put it up for sale, the Prophet ﷺ himself bought it for three hundred dinārs.

The dinar is a gold coin which weighs 4.4 grams. Thus, the price of ḥulla dhū yazin according to today's value (i.e. Muḥarram 1432 AH) would equal £37375. According to one narration, the Prophet ﷺ even wore this outfit. Hence, just as the Prophet ﷺ distributed the valuable gifts, clothes and outfits he received from kings and emperors, he ﷺ also utilised them himself, establishing an example for people of both contrasting temperaments.

○

The Noble Prophet ﷺ mainly wore clothes of cotton and yarn, although he ﷺ did occasionally wear linen and woollen clothes.

○

Rings

The Prophet ﷺ had three rings:

1. A gold ring which the Prophet ﷺ never wore, but threw away.
2. A silver ring which he ﷺ used to wear.
3. A silver-plated metal ring (Men are only allowed to wear rings made of silver).

○

Perfumes

The Prophet ﷺ used the most expensive perfumes of his time: musk, *ʿūd* (agarwood) and *ʿambar* (ambergris). These perfumes were also rare in those days, just as some of them are more expensive than gold even today. Nonetheless, the Illustrious Master ﷺ was extremely fond of perfumes and used them.

UTENSILS

The Cups (Drinking Vessels) of the Noble Prophet ﷺ

1. The Prophet ﷺ had three cups:
    - *Rayyān*
    - *Muḍabbab*. A metal-plated cup that had a silver chain in three places and a handle to hold it with.This was used whilst travelling.
    - A glass or cup made of glass.
2. *Qadḥ*. A vessel made of wood of an average grade. The Prophet ﷺ used this for drinking water, as well as to perform ablution (*wuḍū*).
3. A vessel made from the wood of a date-tree. The Prophet ﷺ would relieve himself in this vessel during the night.
4. *Ṭabaq*. A large vessel: a big plate or tray.
5. *Fakh-khāra*. A clay vessel.
6. *Ṣaḥfa*. A wide vessel.
7. *Kaʿb*. A large vessel.
8. *Qadḥ*. An elegant wide vessel made from the wood of the box-tree. This vessel had a metal handle on it.
9. *Mughīth*, also the name of a vessel.

The Noble Prophet's ﷺ Waterskins

1. *Qirba*. A waterskin from which the Prophet ﷺ would perform wuḍū as well as drink.
2. *Adwāh*. A small leather waterskin or receptacle.
3. *Mizāda*. A waterskin.
4. *Shanna*. An old waterskin which was very effective in keeping water cool.
5. *Siqā'*. A leather waterskin.

Knives

1. *Sikkīn*. A knife.
2. *Mudya*. A knife.
3. *Shafra*. A wide (bladed) knife.

○

- *Tawr*. A large basin similar to a tub in which clothes are washed and which is made of stone, brass or copper, and which was used for dye or nabīdh. Ḥadīth scholars have taken *tawr* to mean a large basin, although some linguists have translated it as 'a small basin'.
- *Mikhḍab*. This was the name of a basin used by the Prophet ﷺ for soaking henna.
- *Rakwa*. A leather vessel called ṣādira.
- He used a brass or copper basin.
- *Qaṣʿa*. A dish large enough for a few people to eat from at once. The name of this qaṣʿa was Al-Gharrā'. Four men would carry this dish. The Prophet ﷺ would occasionally eat from it in the afternoon with his Noble Companions رضي الله عنهم and the People of Ṣuffa.

- *Jafna*. A large vessel or tray which had four rings. Several people could eat from it.
- ʿ*Ukka*. A leather vessel for grease, ghee and honey.
- *Inā*ʾ - *Ẓarf*. A container.

○

- *Burma*. A large stone pot.
- *Qidr*. A small pot for cooking.

○

- *Ṣā*ʿ. A container of eight *raṭls* (pound) used in transactions.
- *Mudd*. A container of two *raṭls* (pound) used in transactions.
- *Dalw*. A bucket.

○

- *Ṭast*. This is the honoured wash-basin upon which the last glance of the Master of Both Worlds ﷺ fell before he ﷺ departed this world.

The Mother of the Believers ʿĀ'isha Ṣiddīqa ﵂ states:

كنت مستندا رسول الله صلى الله عليه وسلم الى صدري فدعا بطست فلقد

انخنث في حجري فما شعرت ان مات

She states that the Noble Prophet ﷺ was resting on her chest when he ﷺ asked for a wash-basin. His blessed neck became loose

in her lap and leaned on to one side, and only then did she realise that he ﷺ had left this world.

○

OTHER ITEMS OF USE

The blessed stick of the Noble Prophet ﷺ:

- *Miḥjan*. This was called *dafn* or *daqn*. It was one yard long. The Prophet ﷺ held it whilst walking and whilst riding.
- *Qaḍīb*. This stick was called *mamshūq* and was made from the shawḥaṭ tree. After the Prophet ﷺ, the Noble Caliphs used this stick for the sake of blessings.
- *Mikhṣara*. This stick was called *ʿarjūn*.

○

- A small box of kuḥl (collyrium).
- A small stick used to apply kuḥl.
- Scissors
- Mirror
- Comb
- *Mudrā*. A fist-shaped stick used to scratch the back etc.
- *Rabʿa Iskandariyya*. A round or square perfume-box made of ivory, consisting of four sections or four corners. Muqawqis sent this as a gift for the Noble Prophet ﷺ. He ﷺ used to keep his ivory comb, kuḥl-box, scissors (which were called Jāmiʿ) and mirror in it.
- Perfume-box

○

- *Firāsh.* Bedding made from leather and filled with the bark of a date-tree. This would be used as a bed or cushion for sleeping or resting on.
- *Wisāda.* A leather pillow filled with the bark of a date-tree.
- *Mirfaqa min adam.* A leather pillow.

○

- A small towel used by the Prophet ﷺ to wipe his radiant face.

○

- *Haṣīr Marmal.* A woven mat.
- *Khumra.* A mat used for sitting or offering ṣalāh.

○

- *Sufra.* A leather tablecloth.
- *Niṭaʿ.* A large leather tableloth.

○

- *Qubba ḥamrā' min adam.* A red tent made of leather.
- *Fusṭāṭ.* Similar to a small tent, made of hair. It was used for protection from the cold and heat, and was called *Kann.*

○

- *Raḥā.* A quern.
- *Jaʿba.* A quiver.
- *Sarj.* A saddle.

There is a possibility of repetition in all the aforementioned items due to an item having more than one name, just as it is possible for an item to have been omitted.

○

- *Sarīr.* A wooden bed upon which the Noble Prophet ﷺ rested. It was the Prophet's ﷺ life-long practice to sleep on a bedstead or couch. Not only was sleeping on a bedstead a customary and habitual practice of the Quraysh, but rather a narration states that it was part of their preferred lifestyle:

  ليس شيء احب اليها من السرر تنام عليها

  Hence, upon reaching Sayyidunā Abū Ayyūb Anṣārī's رضي الله عنه residence after migrating to Madīna Munawwara, the Noble Prophet ﷺ glanced around the house and asked, "O Abū Ayyūb! Do you not have a bed?" He replied, "No, by Allāh." When Asʿad ibn Zurāra رضي الله عنه came to know of this, he sent a bed made of teakwood. The legs, head and foot of the bed were all made of teakwood to allow for leaning and for it to provide support.

  يا ابا ايوب! اما لكم سرير؟ قال لا والله! فبلغ اسعد بن زرارة ذلك
  فبعث الى رسول الله صلى الله عليه وسلم بسرير له عامود وقوائم
  ساج فكان ينام عليه حتى توفي وصلى عليه وهو فوقه فطلب الناس
  يحملون موتاهم عليه فحمل عليه ابو بكر وعمر والناس طلبًا لبركته

This bed was later transferred to the apartment of Sayyida ʿĀʾisha al-Ṣiddīqa ﵂. The Prophet ﷺ used it for resting on, as well as performing ṣalāh. Finally, after the Lord of the Worlds called the Prophet ﷺ unto himself [i.e. his demise], the Noble Companions used it to carry their deceased to Baqīʿ. Accordingly, Sayyidunā Abū Bakr ﵁ and Sayyidunā ʿUmar ﵁ were both carried on this very bed to the blessed chamber of the Prophet ﷺ for burial. This practice continued for a long time.

○

The Diligence of Sayyidunā ʿUmar ﵁

The Noble Companions of the Prophet ﷺ continued using his blessed bedstead to carry their deceased to Al-Baqīʿ, for the sake of acquiring its blessings. Sayyidunā ʿUmar ﵁ kept it with him and ensured its safekeeping, along with many other sacred relics left behind by the Noble Prophet ﷺ. He had the Prophet's ﷺ staff, cup, large bowl (*jafna*), leather bark-filled pillow, velvet sheet filled with cotton, woollen sheet and the pack saddle utilised by the Prophet ﷺ.

Thereafter, not only did Sayyidunā ʿUmar ﵁ preserve the sacred relics, but whenever he encouraged the Quraysh to follow the example of the Prophet ﷺ he would say [referring to the relics]:

هذا ميراث من امركم الله به واعزكم به وفعل وفعل

> This is the legacy of the one through whom Allāh granted you honour, strengthened you, and continued bestowing you with more and more.

Sacred relics like these were also transferred to Sayyidunā ʿUmar ibn ʿAbd al-ʿAzīz, which included the Prophet's ﷺ bedstead, a leather cushion filled with the bark of a date-tree, a woollen sheet, a quern and a quiver containing a few arrows.

The woollen sheet had preserved the fragrance of the blessed perspiration of the Master of Both Worlds ﷺ for coming generations, despite such a lengthy period having passed.

وكان في قطيفته اثر عرق رأسه صلى الله عليه وسلم

The respect and veneration Sayyidunā ʿUmar ibn ʿAbd al-ʿAzīz ؒ displayed towards the relics can be gauged by his daily practice of visiting the room in which they were kept, thus enlightening his eyes and satisfying his heart. The woollen sheet was a most effective antidote to cure the sick.

Sayyidunā ʿUmar ؓ was succeeded in his reverence, respect and his seeking blessings through the sacred relics by the pious successor of his progeny, Sayyidunā ʿUmar ibn ʿAbd al-ʿAzīz ؒ. He followed Sayyidunā ʿUmar ؓ in the fulfilment of this very sunna. Those who come after them are obliged to adopt the same approach towards the holy sights and the sacred relics. Doing otherwise is to oppose the way of the Noble Caliphs.

Thus, the same tradition was practiced with the wooden stretcher which the Beloved of Both Worlds' ﷺ pure body only touched for a few moments, as well as the wooden stretcher upon which his blessed body was washed.

Jaysh ibn Mubash'shir narrates that the practice of Yaḥyā ibn Maʿīn during his journeys for ḥajj was to visit Madīna Munawwara before ḥajj and once again upon completing it.

Having completed the final ḥajj [of his life], Yaḥyā ibn Maʿīn stayed in Madīna Munawwara for two or three days. Upon his return from Madīna Munawwara, he along with his caravan stopped at a place for the night.

Here, Yaḥyā ibn Maʿīn was addressed by an unseen caller in his sleep:

يا ابا زكريا! اترغب عن جواري؟

O Abū Zakariyyā! Do you not prefer to stay with us? Why do you leave us?

In the morning, Yaḥyā ibn Maʿīn instructed his companions to continue their journey, telling them he would return back to Madīna Munawwara. He returned to the holy city, only to pass away three days later.

Muḥammad ibn Yūsuf al-Bukhārī narrates the same incident with a slight variation. He states that he accompanied Yaḥyā ibn Maʿīn for ḥajj. They reached Madīna Munawwara on the night preceding Friday. Yaḥyā ibn Maʿīn passed away that very night.

In the morning, crowds gathered as they heard of his arrival and his demise. The nobles of Banū Hāshim arrived too. After discussing with one another, it was decided that Yaḥyā ibn Maʿīn be bathed on the same wooden stretcher used for the Prophet ﷺ, but the public objected to this. When the issue intensified, Banū Hāshim stamped their authority stating they were the close relatives of Allāh's Messenger ﷺ, and they felt Yaḥyā ibn Maʿīn was worthy of being washed on it.

فغسل على اعواد رسول الله صلى الله عليه وسلم وحمل على سريره دفن بالبقيع
وصلى عليه خلق كثيرون ونودي بين يدي جنازته: هذا الذي كان يذب الكذب
عن حديث رسول الله صلى الله عليه وسلم

Hence, he was washed on the very same wooden stretcher as the Noble Prophet ﷺ and carried on his blessed bed. He was buried in Baqīʿ and a large number of people participated in his funeral ṣalāh. They called out in front of him (as he was being carried to Baqīʿ):

"This is the one who used to repel fabrications from the Ḥadīth of Allāh's Messenger ﷺ."

He was buried in Baqīʿ on Friday in the month of Dhū 'l-Qaʿda, 233 AH.

○

FOOD AND DRINK

The devoted Companions of the Noble Prophet ﷺ were given various titles such as 'the most merciful amongst them', 'the strongest amongst them', 'the most modest amongst them', and, 'the most judicious of them'. Similarly, the foods that the Prophet ﷺ ate to fulfil his human needs and which he benefitted from were also given titles like *aṭyab* (most pure) and *aḥabb* (most preferred).

A group of scholars, amongst them some Arab scholars, once came to my master and mentor, Shaykh al-Ḥadīth Muḥammad Zakariyyā ؒ. Whilst sitting down to eat, one of the Arab guests enquired of Shaykh Zakariyyā ؒ as to what the opening food or drink of a meal should be according to the Sunna, as some say the meal should be commenced with water, others say with salt whilst some say with a sweet dish.

With tears in his eyes, Shaykh Zakariyyā ؒ replied, "Starvation is sunna." Thereafter, he gave detailed accounts of how the Noble Prophet ﷺ remained hungry. Sometimes he would fast continuously for days on end (*ṣawm wiṣāl*), at other times he bore lengthy periods of starvation besides the fast, and at times he ﷺ had to tie stones around his noble stomach [to lessen the pangs of hunger]. The Prophet ﷺ never had the varieties of food we

have, so how can the question of what food to begin the meal with possibly arise?

Listed below are the foods and drinks honoured with the privilege of being partaken of by Allāh's Messenger ﷺ.

Drinks

Water: Water is the most privileged drink, as the Prophet ﷺ drank it the most.

Amongst waters, Zamzam takes the lead in this privilege. It was due to the sacrificial vow on behalf of the Prophet's ﷺ father that the location of the Zamzam well was disclosed to the Prophet's ﷺ grandfather, ʿAbd al-Muṭṭalib. Until this day, humanity is being quenched with it.

During his life in Makka Mukarrama, the Prophet ﷺ regularly used Zamzam, and even after migration to Madīna Munawwara, some Companions would occasionally send some for him from Makka Mukarrama.

Thereafter, the Prophet ﷺ drank water from the wells of Madīna Munawwara during his stay there and he ﷺ also granted water from many other places the honour of drinking from them during his travels. An exception in this regard is Madā'in, the region of Sayyidunā Ṣāliḥ ﷺ, as he ﷺ prohibited drinking and using its water while passing by there. Otherwise, during the Tabūk expedition and other journeys, many different waters had the honour of the Prophet ﷺ using them.

These are the names of the places around Madīna Munawwara whose waters had the honour and privilege of quenching the thirst of our Master ﷺ:

1. Bi'r ʿArīs
2. Aʿwāf
3. Unā
4. Bi'r Anas
5. Bi'r Ahāb
6. Bi'r Buṣṣa
7. Bi'r Buḍāʿa
8. Bi'r Jamal
9. Bi'r Ḥā'
10. Bi'r Ḥalwa
11. Bi'r Dharrʿ
12. Bi'r Rūma
13. Bi'r Suqyā
14. Bi'r ʿIqba
15. Bi'r Abū ʿAnba
16. Bi'r ʿIhn
17. Bi'r Ghars
18. Bi'r Qarḍāfa
19. Bi'r Qurayṣa
20. Bi'r Yasīra

It is quite possible that the Noble Prophet ﷺ drank from other wells [not included in the aforementioned list].

○

Milk: The second drink which the Prophet ﷺ drank almost everyday is pure milk, predominantly goat's milk. In Madīna Munawwara, camel milk was also brought for the Prophet ﷺ daily.

The Noble Prophet ﷺ consumed milk in various forms:

- *Jubna*: cheese.

- *Aqiṭ*: cheese.
- *Samn*: clarified butter (ghee).
- *Zubda*: fresh butter.

○

- Milk mixed with water to make it thinner for drinking.
- *Nabīdh Tamr*: a drink of this name used to be made for the Prophet ﷺ by soaking dates in water.
- *Nabīdh Zabīb*: Similarly, this drink used to be made by soaking raisins in water.
- *Nabīdh Shaʿīr*: Also, a drink used to be prepared by soaking ground barley in water.

○

Honey: Honey has also been included in the list of the Prophet's ﷺ drinks. The Noble Prophet ﷺ consumed:

- Pure honey
- Honey mixed with water
- Honey mixed with milk

○

The vessels used by the Noble Prophet ﷺ for the aforementioned drinks and foods are:

1. A bucket. The Noble Prophet ﷺ drank from the well of Zamzam and many other places directly from a bucket.
2. *Qirba*: A waterskin.

3. A glass.
4. *Fakh-khāra*: A clay vessel.
5. *Qadḥ*: A wooden vessel.
6. *Nuḥās*: A vessel made of copper or brass.

○

Dates

The Prophet ﷺ consumed water and milk in its various forms for nourishment. Just as water and milk received the honour and privilege of nourishing the most-pure body of the Prophet ﷺ, likewise, amongst the foods and eatables, this honour primarily goes to dates. The Prophet ﷺ gave it this honour at various stages; (including) *ruṭab*, *busr* and *tamr*.

Allāh's Messenger ﷺ also ate such old dates that they had become insect-ridden. He ﷺ would remove them with his blessed hand and eat the date.

The Prophet ﷺ ate different varieties amongst the dates of Madīna. Like the ʿajwa variety, many other types were commended by the Prophet ﷺ.

As previously mentioned, the Prophet ﷺ ate dates of various stages of ripeness: *busr* (unripened), *Ruṭab* (fresh), *tamr* (dried), and *tamr ʿatīq* (old dates). Similarly, he ﷺ also ate dates combined with other items, for example, dates with sesame seeds. Also:

1. *Ruṭab* dates with cucumber
2. *Ruṭab* with fresh butter
3. *Ruṭab* and cheese
4. *Ruṭab* and melon

5. *Majīʿ*. Sometimes a combination of milk and dates would be cooked for the Prophet ﷺ.
6. *Ḥays*. [Referred to in Urdu as] *malīda*. Its ingredients are dates, cheese and clarified butter (ghee).
7. *Waṭīʾa*. Prepared by kneading dates in milk.
8. *Dashīsha*. Combining dates with flour and cooking it.

○

Barley

Barley too was honoured with the privilege of being the food which nourished the Prophet ﷺ the most. The Noble Prophet ﷺ ate both ground barley and bread made of barley. The bread that the Prophet ﷺ ate varied in size, hence there were different names for each, such as *khubz, aqrāṣ* and *raghīf*.

The Prophet ﷺ sometimes soaked ground barley in water and ate it, and at other times, consumed it like powder in its dry form.

The Noble Prophet ﷺ ate barley bread in numerous ways:

- On its own.
- With vinegar.
- With olive oil.
- With dates.

1. Sometimes barley bread would be prepared for the Prophet ﷺ upon a baking pan sprinkled with olive oil and peppers. Ḥadīth scholars have stated that wherever the word khubz

(bread) is mentioned in narrations, it will primarily be taken to mean barley bread.

2. Where there is clarification [of the bread not being made of barley] it will be taken to mean bread made of wheat. The Prophet ﷺ ate bread made of both barley and wheat, although the latter was less privileged in this respect.

3. *Khubz muraqqaq*. Thin bread. It has been categorically stated that the Noble Prophet ﷺ did not eat bread made of thin flour.

○

Allāh's Messenger ﷺ ate barley combined with other foods too:

1. *Tharīd*. Barley bread broken into small pieces and mixed inside a meat broth.
2. Barley bread broken into small pieces and mixed with pieces of meat in a meat stew.
3. *Khazīra*. Ingredients: thin flour, fat, pieces of meat. Its broth is kept thin to make it drinkable.
4. *ʿAṣīda*. Same ingredients as *khazīra*, except that it is kept more solid to make it edible, or whose ingredients are flour, salt and water.
5. *Ḥarīra*. Ingredients:
    - Flour, milk and clarified butter (ghee); or
    - Flour, milk and olive oil.
6. *Mathrūda*. Pieces of bread mixed with ghee.
7. *Khalīṣ*. Ingredients: flour, honey and ghee.

The Prophet ﷺ ate the aforementioned, either with barley flour or wheat flour.

○

Meat

Allāh's Messenger ﷺ was fond of meat. From domestic animals, the Prophet ﷺ consumed mutton, goat and camel meat the most.

[The Prophet ﷺ consumed the meat of various parts:]

1. The meat furthest away from the animal's genitalia was most preferred by the Prophet ﷺ.
2. *Katif*. Meat of the shoulder.
3. *Laḥm al-ẓahr*. The meat of the back. The Prophet ﷺ called it the best meat (*aṭyab al-laḥm*).
4. *Janb*. Meat from the side.
5. Meat of the front two legs.
6. Meat of the neck.
7. *Mukhkh*. Brain.
8. *Baṭn*. From the internal organs, the Prophet ﷺ consumed the roasted meat of the heart, liver etc., and also distributed it amongst his Noble Companions.

○

The Noble Prophet ﷺ consumed meat in various ways:

1. Cooked
2. Roasted meat
3. *Qadīd*. Meat which is salted and dried in the sun.

○

Animals whose meat our Master ﷺ occasionally consumed:

1. Cow
2. *Ḥubārā*. A ruddy goose, quail or bustard
3. *Arnab*. Rabbit.
4. Mountain goat.
5. *Ḥimār waḥshī*. Onager (wild ass).
6. Red-legged partridge. Although some scholars have questioned whether the Prophet ﷺ consumed it, research scholars have established this.
7. *Jarād*. Locust, grilled in olive oil. Ḥanafīs give preference to the narrations which declare it unlawful.
8. *ʿAnbar*. Fish [sperm whale]. This was salted and then dried.
9. *Dajāja*. Cock or hen.

○

Vegetables

Allāh's Messenger ﷺ consumed the following vegetables:

1. *Qalqās*. Yam .
2. *Dubbā' - Qarʿ*. Pumpkin or gourd
3. *Salaq*. Beet. The Prophet ﷺ consumed this combined with barley flour, pepper, olive oil and spices.
4. *Zanjabīl*. Ginger. An Indian rajah sent two pots of ginger for the Noble Prophet ﷺ, which he ﷺ consumed himself and also distributed amongst his Noble Companions رضي الله عنهم. This is recorded in the narrations.

The diary of an Indian rajah records that after he witnessed the miracle of the moon being split (*shaqq al-qamar*), he researched into the matter and learnt about the Noble Prophet's ﷺ prophethood. He then sent gifts for the Prophet ﷺ. It is mentioned that the gifts included betel leaf (*pān*) and its essentials.

When Shaykh al-Islām Muftī Taqi Usmani (may Allāh lengthen his shadow) was informed of this historical narration, he requested a photocopy of the article. The article was probably sent to him and was also published in a magazine in Bharuch, Gujarat, India.

○

Fruits

Fruits that the Prophet ﷺ was fond of:

1. *Bākūra*. Allāh's Messenger ﷺ would place the season's first fruit on his blessed eyes. The fruit would then be graced with a kiss from the Master of Madīna ﷺ. Finally, the Prophet ﷺ would supplicate for its blessings and give the fruit to any child who was present.
2. *Kabāth*. The Prophet ﷺ consumed the fruit of the *pīlū* tree in Makka Mukarrama.
3. Cucumber. This was liked by the Noble Prophet ﷺ very much. The Prophet ﷺ consumed cucumber:
    - on its own
    - with salt
    - with *ruṭab* dates
    - with honey
    - with *tharīd* etc. In particular, he ﷺ would have

cucumber with bread which was broken into pieces and mixed with honey.

4. ʿ*Inab*. The Noble Prophet ﷺ consumed the fresh grapes of Ṭā'if, as well as raisins.
5. *Tūt*. Mulberry.
6. *Jumār al-nakhl*. Date-palm core, extracted from its roots.
7. *Khurbuz*. Muskmelon.
8. *Biṭṭīkh*. Watermelon or cucumber
9. Pomegranate. The Prophet ﷺ consumed pomegranate on the day of 'Arafāt a few weeks before he passed away.

○

Sayyidunā Abū 'l-Ḥasan al-Ḍaḥḥāk reports from Sayyida ʿĀ'ishā al-Ṣiddīqa رضي الله عنها that the Prophet ﷺ consumed roasted onions on Friday, a week before he passed away.

ان النبي صلى الله عليه وسلم قد اكل البصل مشويا قبل ان يموت بجمعة

اے کہ ترے جلال سے ہل گئی بزمِ کافری — رعشۂ خوف بن گیا رقصِ بتانِ آذری
چھین لیں تو نے مجلسِ شرک وخودی سے گرمیاں — ڈال دی تو نے پیکرِ لات وہبل میں تھرتھری
ترے قدم پہ جبہہ سا روم وعجم کی نخوتیں — تیرے حضور سجدہ ریز چین وعرب کی خودسری
تیرے سخن سے دب گئے لاف وگزاف کفر کے — تیرے نفَس سے بجھ گئی آتشِ سحرِ سامری
تیری پیمبری کی یہ سب سے بڑی دلیل ہے — بخشا گدائے راہ کو تو نے شکوہِ قیصری
چشمہ ترے بیان کا غارِ حرا کی خامشی — نغمہ ترے سکوت کا نعرۂ فتحِ خیبری
زمزمہ تیرے ساز کا لحنِ بلالؓ حبشؓ نوا — صاعقہ ترے ابر کا لرزشِ روحِ بوذریؓ
شان ترے ثبات کی عزمِ شہیدِ کربلا — شرح ترے جلال کی ضربتِ دستِ حیدریؓ
تجھ پہ نثار جان ودل، مڑ کے ذرا یہ دیکھ لے — دیکھ رہی ہے کس طرح ہم کو نگاہِ کافری
تیرے گدائے بےنوا تیرے حضور آئے ہیں — چہروں پہ رنگِ خستگی، سینوں میں دردِ بے پری
آج ہوائے دہر سے ان کے سروں پہ خاک ہے — رکھی تھی جن کے فرق پر تو نے کلاہِ سروری
تیرے فقیر اور دیں کوچۂ کفر میں صدا — تیرے غلام اور کریں اہلِ جفا کی چاکری
جتنی بلندیاں تھیں سب ہم سے فلک نے چھین لیں — اب نہ وہ تیغِ غزنوی، اب نہ وہ تاجِ اکبری
اُٹھ کہ ترے دیار میں پرچمِ کفر کھل گیا — دیر نہ کر کہ گر پڑی صحنِ حرم میں ابتری

جوش ملیح آبادی المتوفی: ۱۹۸۲ء

یا الٰہی سر بسجدہ ہے قلم بہرِ سخن
راہِ نعتِ مصطفیٰ پر اس کو کردے گامزن

ہو بیاں کچھ شانِ عالی احمدِ مختار کا
ہے یہی اہل محبت کے لئے خمرِ کہن

مکہ مولد، طیبہ مورد، حوض موعد حبّذا
حشر کے دن رب سلّم امّتی کی ہے لگن

انبیاء سب مقتدی ہیں لیلۃ المعراج میں
اور امام الانبیاء مہمانِ ربِ ذو المنن

پہونچے جب سدرہ پہ تو جبرئیل یہ کہہ کر رکے
ہست سوزاں ایں تجلی من نتانم پر زدن

قاب قوسین اور دنیٰ اللہ اکبر! یہ مقام
اختیارِ خمر پر راجح ہوا شربِ لبن

عرش، کرسی، حوض، جنت سب کا نظارہ کیا
کیا مبارک ہے سفر ہیں شادماں روح و بدن

تحفۂ قرب و محبت پنجگانہ حاضری
یادگارِ خلعتِ اکرام ہے بے شبہ وظن

ذاتِ مرسل ہے رحیم اور وصف مرسل بھی رحیم
ان کی امت خیر امت، قرن ہے خیر الزمن

ہے لقب امی ولیکن جس طرف بھی دیکھئے
ان سے روشن عقل و دل، دین وفراست علم وفن

آئینہ بن کر ملے تھے جب ''حرا'' میں جبرئیل
آشکارا ہو گیا تھا سرِ علمِ من لدّن

رحمۃ للعالمیں، محبوب رب، صادق امیں،
منبعِ ایثار وشفقت، مظہرِ خلقِ حسن

تا قیامت معجزہ ہر سورتِ قرآن ہے
بہرِ منکر ہے تحدی نفیٔ تاکیدِ بلن

ہے نبوت ہر نبی کی حق مگر اس دور میں
سکّۂ حضرت محمد مصطفیٰ کا ہے چلن

حضرت مولانا مفتی محمود حسن صاحب گنگوہی رحمۃ اللہ علیہ

DESCRIPTIONS OF THE NOBLE PROPHET'S ﷺ BLESSED APPEARANCE

How Did the Prophet ﷺ Seem to Others?

Sayyidunā Anas ؓ reports that Sayyidunā Abū Bakr al-Ṣiddīq ؓ would recite the following poem whenever he saw the Noble Prophet ﷺ approaching:

امين بالمصطفى بالخير يدعو　　　كضوء البدر زايله الظلام

He is the trustworthy, the divinely chosen one. He calls towards good. He is like the full moon which is seen after darkness.

○

Sayyidunā Abū Hurayra ؓ reports that Sayyidunā ʿUmar ؓ used to repeat the poetry of Zuhayr ibn Abī Salmā which he said regarding Ḥaram ibn Sinān:

لو كنت من شيء سوى البشر　　　كنت المضـــيء ليـلـة البـدر

If you had been anything besides a human, you would have been a full moon which radiates its light to the whole world.

Thereafter, Sayyidunā ʿUmar ﵁ and those with him would remark, "Only Allāh's Messenger ﷺ is like this and nobody besides him can be so."

○

Sayyidunā ʿAlī ﵁ has been reported to have said that Allāh's Messenger ﷺ had a very fair complexion with a tinge of redness.

The blessed pupils of the Prophet ﷺ were deep black. His blessed hair remained straight and his beard was dense. The hair of his head reached his earlobes. He ﷺ had a thin (vertical) line of hair on his blessed chest.

The blessed neck of the Prophet ﷺ was like a silver jar or like the neck of a goblet. He ﷺ had a stick-like (thin) line of hair from beneath the throat until the navel, with no other hair besides this line to be found anywhere on his blessed stomach and chest. Both his palms and heels were fully-fleshed.

When the Noble Prophet ﷺ walked, it seemed as if he was descending from an high place. He ﷺ lifted his legs with vigour when walking upon flat land, as if he was uprooting them . When he ﷺ turned towards something, he ﷺ did so by turning his luminous face totally towards it. His sweat would flow like pearls, emitting a fragrance more pleasant than musk.

The Noble Prophet ﷺ was neither very tall nor short. He ﷺ was neither harsh-spoken, nor was he ﷺ malevolent in nature. I did not see anyone like him, neither before him nor after him.

Another narration states the Prophet ﷺ had the Seal of Prophecy (*khātam al-nubuwwa*) between his shoulders, and he ﷺ was the last of all prophets.

From all people, the Noble Prophet ﷺ was the most generous,

big-hearted, truthful, observant of his oaths and promises, mild-natured, and was fromof the most noble family.

Any person who saw the Prophet ﷺ suddenly would become awe-inspired and anyone who came into close contact with him after knowing him would be encaptured with his noble manners and beautiful virtues, and the Prophet ﷺ would become beloved to him.

Anyone attempting to describe the blessed appearance of the Prophet ﷺ could only conclude with: "I did not see anyone like him, neither before him nor after him"

○

Sayyidunā Barā' ibn ʿĀzib ؓ states that the Prophet ﷺ was of medium build, the area between the shoulders was wide and his hair reached the earlobes. He says that he saw Allāh's Messenger ﷺ wearing a red outfit, and that he had never seen anybody more handsome than him.

○

Sayyida Umm Maʿbad al-Khuzāʿiyya ؓ described the appearance of the Prophet ﷺ by saying that she saw a man whose beauty was luring, and whose face was so luminous that it dazzled the eyes. Alongside his apparent beauty, all inner virtues were embodied in him.

The Prophet ﷺ did not have any bodily flaw, like a large stomach and a small head. He ﷺ was exceptionally handsome and his beauty was equally distributed amongst all his limbs; each limb was as handsome and as beautiful as the other.

The pupils of his eyes were extremely black and his eye lashes were long and curled.

He ﷺ had a thunderously dominant voice and a conspicuous blessed neck. His blessed beard was dense. The hair of his eyebrows was thin. The edges of his eyebrows were (naturally) lined in a neat and beautiful manner. In particular, the beauty of the way the edges (in the middle) of both eyebrows met was inimitable.

If he ﷺ remained silent, the atmosphere was one of extreme dignity and, when he ﷺ spoke, it was imposing and enveloping like the sky.

The Prophet ﷺ was, at all times, fortified by awe which struck those who looked at him. In spite of the awe however, his unequalled beauty and handsomeness was entrancing.

Whosoever saw him from a distance was awe-inspired by him, but was also enamoured of him after getting closer to him, since he ﷺ conversed amiably. He ﷺ talked with intervals and not incessantly. Neither was his speech so short, leaving it difficult to understand, nor was it so prolonged as to make it tedious. His speech was like strung pearls whose string had been cut [hence, the pearls falling out one after the other].

The Prophet ﷺ was of a medium height, neither outstandingly tall nor extremely short.

The likeness of his beauty is of a beautiful branch between two other attractive branches. The Noble Prophet ﷺ was in every way noticeably the most handsome of the three when he ﷺ was between Sayyidunā Abū Bakr رضي الله عنه and ʿĀmir ibn Fuhayra [referring to the Migration (*hijra*)].

He used to remain surrounded by his Companions. When he ﷺ spoke, they would remain silent. If he ﷺ gave them an instruction, they rushed to execute it. Although he ﷺ used to be surrounded by attendants and his devotees remained around in multitudes, never did this bring a single furrow on his forehead, nor did it affect his beautiful manner of speech.

○

Sayyidunā Anas ؓ describes the appearance of the Prophet ﷺ: He ﷺ was of medium height, neither too tall nor short. He ﷺ had a beautiful complexion; neither was he ﷺ extremely white nor wheat brown. His hair was neither totally curly nor very straight, and it always seemed as if it had been combed.

○

Hind ibn Abī Hāla ؓ states that Allāh's Messenger ﷺ was great himself and esteemed by others. His luminous face shone like the full moon. His height was slightly above average and a little below tall. His blessed head was moderately large and hair seemed combed at all times. If a partition line in his hair appeared naturally, he ﷺ left it.

The hair of the Noble Prophet ﷺ did not go below his earlobes, except when he ﷺ left it so.

He ﷺ had a beautiful complexion and his forehead appeared to be the broadest part of his luminous face. All four corners of both his eyebrows were (naturally) neatly-shaped. His eyebrows were wide but not joint at the middle. There was a vein between his eyebrows which protruded at times of anger.

The nose of the Prophet ﷺ was beautifully raised. There was a radiant light above his nose, and one who did not observe carefully would consider his blessed nose to be large.

The beard of the Prophet ﷺ was dense and the pupils of his eyes were deep black. His cheeks were smooth. He ﷺ had a moderately wide mouth. The edges of his blessed teeth were slender and sharp, and he ﷺ had fine gaps between the [front two] teeth. His blessed chest had a thin (vertical) line of hair on it.

His blessed neck seemed like the neck of a pure silver doll. He ﷺ was of a medium build; appearing fairly heavy, but his limbs were proportionate and perfectly joined together.

The Prophet's ﷺ stomach and chest were level. His blessed chest was smooth and the area between his shoulders was wide.

The joints of the Prophet of Allāh's ﷺ bones were large. When (a part of) the Prophet's ﷺ pure body was exposed, it would appear very radiant.

He ﷺ had a line of hair running from beneath his throat until his navel. His chest and back were free of hair, whilst the upper-side of his blessed forearms and shoulders had a few hairs on them.

The Prophet ﷺ had a wide chest, long forearms and wide palms. His palms and heels were fully-fleshed and his hands and feet were moderately lengthy. He ﷺ had a smooth back.

The heels of the Prophet ﷺ were fully fleshed whilst the upper-sides of his feet were not so, and water would flow off them swiftly.

When the Prophet ﷺ lifted his feet (whilst walking) he ﷺ did so with vigour, leaving a considerable gap between the feet, but he would place them on the ground gently. He ﷺ walked briskly and, as he ﷺ walked, it seemed as if he ﷺ was descending from an elevated place.

When the Noble Prophet ﷺ turned towards something, he would fully turn his luminous face towards it. His blessed gaze always remained lowered. His gaze was mostly towards the ground as opposed to the sky.

The Prophet ﷺ did not stare, but generally glanced for a single moment only.

The Prophet ﷺ used to instruct his Noble Companions to walk ahead of him, and he ﷺ initiated greetings with whomever he met.

- The Noble Prophet ﷺ was the bravest of all mankind. Sayyidunā ʿAlī رضي الله عنه says that in the heat of the battle when both armies would be fighting each other, they [i.e. the Companions] would seek protection through the Prophet ﷺ.
- Allāh's Messenger ﷺ was the most munificent of men. Never did he ﷺ ever reply with the word 'no' upon being asked for something.
- The Prophet of Allāh ﷺ was the most forbearing of men.
- The Prophet ﷺ was the most modest and bashful, more so than a young girl in her veil.
- The Noble Prophet ﷺ would not fix his gaze at someone's face, nor would he ﷺ intently stare at others.
- The Prophet ﷺ would never avenge himself for a personal affliction, nor would he ﷺ be enraged for personal reasons. However, where the rules of Allāh were violated, he ﷺ would avenge it for the sake of Allāh.
- Nobody could withstand the anger of Allāh's Messenger ﷺ when he ﷺ became angry.
- The Prophet ﷺ considered everyone's rights to be equal, whether they were close or far, strong or weak.
- The Noble Prophet ﷺ never found faults in food. If he ﷺ desired it, he ate it; otherwise, he left it.
- He ﷺ did not eat whilst leaning [or reclining].
- He ﷺ did not eat food from a table.
- The Prophet ﷺ never forbade a permissible action.
- If the Prophet ﷺ acquired dates, he ﷺ ate them. If he ﷺ obtained bread, he ﷺ ate it. Similarly, if he ﷺ had grilled meat, he ate it. If he ﷺ had bread made of wheat or barley,

he ﷺ ate it. If only milk was available, he ﷺ would suffice on it.

- He ﷺ would eat cucumber with *ruṭab* dates.
- The Prophet ﷺ was fond of honey and sweet foods.
- Sayyidunā Abū Hurayra ؓ states that Allāh's Messenger ﷺ left this world without ever having eaten barley bread to his fill.
- Two months at a time would pass on the family of the Prophet ﷺ wherein the stove would not be lit in any of his nine houses. They would all suffice on dates and water.
- The Prophet ﷺ would eat food received as a gift but not as charity (*ṣadaqa*).
- The Prophet ﷺ gave gifts in return for presents received.
- The Prophet ﷺ was not fastidious in his food and dress. He ﷺ consumed and wore whatever was easily available.
- He ﷺ used to mend his sandals himself.
- He ﷺ used to patch his clothes himself.
- He ﷺ used to assist his wives with household chores.
- He ﷺ visited the sick.
- He ﷺ was the most humble of all people.
- He ﷺ accepted invitations from all those who invited him, regardless of whether the host was affluent or poor, a person of standing or an ordinary person.
- He ﷺ loved the indigent, attended their funerals and visited their sick.
- He ﷺ would not view any poor person with contempt due to their poverty.
- He ﷺ would not be intimidated by any king due to his kingdom.
- He ﷺ rode on a horse, camel, donkey and mule, and also let his slave and others sit behind him whilst riding. He ﷺ

would not allow anybody to follow him from behind, saying, "Leave space for the angels to follow behind me."

- He ﷺ used to wear clothes made of wool and sandals with straps.
- In clothes, the Prophet ﷺ preferred *ḥibra* the most. *Ḥibra* were white Yemeni sheets with a tinge of red.
- The ring of the Prophet ﷺ was made of silver. The gemstone was of silver too. He ﷺ used to wear the ring on the small finger of his blessed right hand. Occasionally, he ﷺ wore it on his blessed left hand.
- He ﷺ used to tie stones to his stomach due to hunger. This was despite the fact that Allāh Most High had granted him the keys to the treasures of the whole world. However, the Prophet ﷺ refused to take therefrom, preferring the Hereafter over this temporary abode.
- The Prophet ﷺ used to remember Allāh in abundance.
- He ﷺ used to speak very little.
- He ﷺ used to offer lengthy prayers (ṣalāh) and deliver short sermons (khuṭba).
- He ﷺ smiled at people abundantly and met people cheerfully.
- This was despite the fact that he ﷺ remained continually worried and was constantly in concern.
- He ﷺ liked perfume and disliked unpleasant odours.
- He ﷺ was affectionate towards noble people and respected high-ranking people.
- He ﷺ did not deprive anyone of his cheerfulness.
- He ﷺ did not oppress anyone.
- He ﷺ would watch lawful play without objecting to it.
- He ﷺ would be humorous and would jest, but his humour always comprised of the truth.
- He ﷺ accepted the excuses of those who asked to be

excused, just as he ﷺ pardoned those who sought his pardon.

- The Prophet ﷺ had slaves and bondswomen, but did not dress or eat any better than them.
- Not a moment of the Prophet's ﷺ time was spent other than in service to Allāh, in necessary and indispensible matters, or for his family.
- He ﷺ shepherded sheep and also stated that there was no prophet who did not do so.
- Sayyida ʿĀ'isha ﵂ was asked regarding the character of the Prophet ﷺ. "His manners were (the explanation of) the Holy Qur'ān," she replied.
- He ﷺ used to become angry for the sake of Allāh and pleased for the sake of Allāh.
- It is authentically narrated from Sayyidunā Anas ﵁ that he said," I have neither felt any silk, thick or thin, softer than the blessed palms of Allāh's Messenger ﷺ, nor have I smelt any perfume more pleasant and fragrant than the fragrance of the Prophet ﷺ."
- Furthermore, he says, "I served Allāh's Messenger ﷺ for ten years, but he ﷺ did not even utter the word 'uff ' to me [as a reprimand]".
- He also says: "The Prophet ﷺ never said to me, 'Why did you do that?' regarding anything I had done.
- He ﷺ never asked, 'Why did you not do that?' regarding a duty I did not carry out."
- Allāh Most High made the Prophet ﷺ an embodiment of all perfect character traits and sublime actions.
- Allāh Most High bestowed the Prophet ﷺ with the knowledge of the first and the last of people, and granted him that which contains salvation and success. This was despite

being unlettered. He ﷺ could neither read nor write, as he ﷺ received absolutely no schooling from any man.

- Although the Prophet ﷺ grew up at the time of ignorance in the desert wilderness, Allāh Most High granted him that which He did not grant anybody else on the face of the earth. He chose him over all mankind, first and last.

May eternal mercies be showered upon the Noble Prophet ﷺ until the Day of Reckoning. Amin.

Request: Note each Prophetic characteristic you inculcate.

○

MIRACLES OF THE PROPHET ﷺ

The Holy Qur'ān is amongst the greatest miracles and most clear proofs of the Prophet ﷺ, because falsehood cannot approach it from any direction; it is a revelation from the All-Wise, the Ever-Praised.

The Holy Qur'ān is the book which rendered the masters of eloquence, articulation and diction, helpless, perplexed and fatigued, challenging them to compose ten chapters, one chapter, or even a single verse like it.

Even the polytheists affirmed its miraculous nature and the apostates too affirmed its truth.

○

The polytheists asked Allāh's Messenger ﷺ to exhibit a miracle to them. The Prophet ﷺ displayed the miracle of splitting the moon in two. This is what is meant in the verse in which Allāh Most High says, "The Hour (of doom) has drawn near, and the moon has split asunder."

○

Allāh's Messenger ﷺ stated that Allāh Most High contracted the earth for me, thus I saw the entire East and West. The rule of my umma shall extend to where the earth was contracted for me.

Allāh Most High realised this statement, as the rule of the umma of the Prophet reached the Far East and West, but not so much in the North and South.

○

The Prophet ﷺ used to deliver sermons on a shrivelled trunk of a date-palm tree. When he ﷺ had a pulpit made and stood upon it [to deliver a sermon], the date-palm tree began to cry like a pregnant camel. Eventually, the Prophet ﷺ had to approach it and embrace it while it sobbed like a child who is being hushed. Only then did the tree trunk become comforted and settle down.

○

Water gushed forth from the blessed fingers of the Prophet ﷺ on numerous occasions.

○

Pebbles glorified Allāh in the blessed palm of the Prophet ﷺ. He

ﷺ then put them into the palm of Sayyidunā Abū Bakr ؓ, then into the palm of Sayyidunā ʿUmar ؓ, and finally into the palm of Sayyidunā ʿUthmān ؓ. The pebbles continued glorifying Allāh all the while.

○

The Noble Companions رضي الله عنهم would hear tasbīḥ (glorification of Allāh) from food, as they consumed it in the company of the Prophet ﷺ.

○

Stones used to greet the Noble Prophet ﷺ with salām. Trees also greeted him with salām during the nights he ﷺ received prophethood.

○

A cooked leg or shoulder [of a goat] which had been poisoned spoke to the Prophet ﷺ. The Companion who consumed the poisoned goat alongside him ﷺ passed away soon thereafter, whereas he ﷺ was able to live for a further four years.

○

A wolf affirmed the prophethood of the Prophet ﷺ.

○

On one journey, the Prophet ﷺ passed by a camel which was being used to draw water [out of a well]. Upon seeing the Prophet ﷺ, the camel sat down and placed its neck on the ground. "It

complains of being overworked and of shortage of fodder," said the Prophet ﷺ.

○

The Noble Prophet ﷺ once entered an orchard wherein there was a camel. Upon seeing the Prophet ﷺ, it began weeping aloud and tears flowed from its eyes. The Prophet ﷺ informed its owner that it complained of being oppressed and overworked.

○

The Prophet ﷺ entered another garden in which the owner of two male-camels was unable to catch them. Upon seeing the Prophet ﷺ, one of them approached him and kneeled down. Thus, the Noble Prophet ﷺ took it by its rein and delivered it to its owner. Upon witnessing this, the second camel did the same.

○

As the Prophet ﷺ once slept during one of his journeys, a tree uprooted itself and presented itself in front of him. He ﷺ was informed of what had happened as he ﷺ awoke. He said, "This is the tree that sought permission from its Lord to present itself to Allāh's Messenger ﷺ and greet him with salām. Allāh granted it permission."

○

Two trees came together at the instruction of the Prophet ﷺ and thereafter separated at his command.

○

A Bedouin asked the Prophet ﷺ to display a miracle to him. He ﷺ summoned a tree, whereupon it uprooted itself and presented itself before him. It then returned when he ﷺ commanded it to do so.

○

The Noble Prophet ﷺ intended to sacrifice some camels. One narration states that there were a hundred camels, all of whom vied with each other to be sacrificed first. Another narration states that six camels vied with each other to be sacrificed first.

Both narrations are considered compatible as, along with their sacrificial zealousness, Allāh inspired the camels with an understanding that they should not make things difficult or be a source of discomfort for the Prophet ﷺ [by all hundred racing towards him in order to be sacrificed first]. Hence, there must have been (sets of) three on the right and three on the left striving to be sacrificed first.

○

The Prophet ﷺ passed his blessed hand over the udder of a weak goat that had not yet been impregnated by a male goat. Nonetheless, its udder filled with milk and the Noble Prophet ﷺ milked it. He ﷺ drank from the milk and also gave some to Sayyidunā Abū Bakr ؓ to drink.

A similar miracle occurred in the tent of Umm Maʿbad al-Khuzāʿiyya ؓ.

○

The eye of Sayyidunā Qatāda ibn al-Nuʿmān al-Ẓufarī ؓ came out of its socket into his hand. The Prophet ﷺ placed it back in its place, making it the most attractive and powerful amongst the two. It is also said that it was impossible to differentiate between the two.

The Prophet ﷺ blew upon the sore and inflamed eyes of Sayyidunā ʿAlī ؓ with his spittle. They instantly became cured, and never again did he experience pain in his eyes.

○

The Prophet ﷺ supplicated for him when he fell ill. He was cured and was never afflicted with the same illness ever again.

○

ʿAbdullāh ibn ʿAtīk al-Anṣārī ؓ broke his foot. The Prophet's ﷺ passed his blessed hand over it, curing it instantly.

○

The Prophet ﷺ prophesised that Ubayy ibn Khalf al-Jumaḥī will be killed in Battle of Uḥud. He died because of a slight scratch on his skin caused by the Prophet ﷺ.

○

Sayyidunā Saʿd ibn Muʿādh ؓ told his friend from Makka, Umayya ibn Khalf, that he had heard the Prophet ﷺ say he was going to kill him. He was later killed at Badr in a state of unbelief.

○

The Prophet ﷺ foretold the places where the polytheists were going to be killed in the Battle of Badr, stating that such-and-such will die here and such-and-such will die there. Consequently, none of them died anywhere besides the very spot foretold by the Prophet ﷺ.

The Prophet ﷺ prophesised many naval expeditions of jihād and that Umm Ḥarām bint Milḥān would be amongst them. It transpired exactly as he ﷺ had mentioned.

The Prophet ﷺ foretold Sayyidunā ʿUthmān رضي الله عنه that he would be tested through a tribulation. In the end, Sayyidunā ʿUthmān رضي الله عنه was martyred.

The Prophet ﷺ said regarding Sayyidunā Ḥasan ibn ʿAlī رضي الله عنه: "This son of mine is a leader and Allāh may reconcile between two large groups of my umma through him." It transpired likewise.

The Prophet ﷺ announced the assassination of the liar, Aswad al-ʿAnasī, along with the name of the assassinator on the night he was assassinated, even though he was assassinated in Ṣanʿā, Yemen.

He ﷺ miraculously announced similar news regarding the murder of Khosroe.

○

The Prophet ﷺ reported that Shaymā bint al-Baqīla al-Azdiyya was made to ride a red mule wearing a black mantle. Subsequently, she was seized by the army of Sayyidunā Khālid ibn Walīd ؓ during the caliphate of Sayyidunā Abū Bakr ؓ in the same state and condition as the Prophet ﷺ described.

○

The Prophet ﷺ told Sayyidunā Thābit ibn Qays ibn Shāmmās ؓ that he would live a pleasant life and die as a martyr. Hence, he lived a laudable life and was martyred in the Battle of Yamāma.

○

Once on an expedition, the Prophet ﷺ said regarding a person who was apparently Muslim, "He is from the inmates of Hellfire." Allāh made the statement of the Noble Prophet ﷺ a reality when the man committed suicide.

○

فَقَلِيْلًا مَّا يُؤْمِنُوْنَ

"So, very few (of them) believe."

Allāh Most High revealed Sūra al-Baqara to the Master of Both Worlds ﷺ. In this Sūra, it was prophesised that very few Jews shall embrace Islām. Over a period of approximately fifteen hundred

years, entire nations and groups have embraced Islām, but this prophecy regarding the Jews still stands. Just as very few Jews embraced Islām during the time of the Prophet ﷺ, their condition remains the same until this day, and this true prediction will remain so until the Day of Judgement.

○

The Prophet ﷺ supplicated in favour of Sayyidunā ʿUmar ibn al-Khaṭṭāb ﵁, and hence he presented himself and embraced Islām the following day.

○

The Prophet ﷺ supplicated for Allāh Most High to remove cold and heat from Sayyidunā ʿAlī ﵁, thus he never used to feel the cold or the heat.

○

The Prophet ﷺ supplicated for Allāh Most High to grant Sayyidunā ʿAbdullāh ibn ʿAbbās ﵄ the understanding of the religion and the knowledge of Qur'ān'ic exegesis (*tafsīr*). As a result, he became commonly known as the "greatest scholar" and "ocean of knowledge" due to his immense knowledge.

○

The Prophet ﷺ supplicated for blessings in Sayyidunā Anas ibn Mālik's ﵁ lifespan, wealth and offspring. As a result, he had one hundred and twenty sons, his garden bore fruit twice a year, and

he himself lived until the age of approximately one hundred and twenty years.

○

ʿUtayba ibn Abī Lahab caused pain to the Prophet ﷺ and tore his blessed upper garment. The Prophet ﷺ cursed him, "May Allāh set one of His dogs upon him!" Hence, he was lacerated by a lion in a place called Zarqā', Shām.

○

Someone complained to the Prophet ﷺ of drought and famine whilst he ﷺ was standing on the pulpit. He ﷺ supplicated to Allāh Most High at a time when there was not a single cloud in the sky. Clouds merged instantaneously forming one huge cloud, and it rained continuously until the following Friday. The Prophet ﷺ then received a complaint of excessive rain. He ﷺ supplicated again and the rain ceased, hence, the people began walking in the sun.

○

During the Battle of the Trench, the Prophet ﷺ fed thousands of Companions from one *ṣāʿ* or even less of barley and a kid [young of a goat]. They all ate to their fill, whilst the remainder of the food was more than the initial amount.

○

The Prophet ﷺ fed all the Companions during the Battle of the Trench with a handful of dates, which the daughter of Bashīr ibn

Saʿd brought to her father and to her maternal uncle, ʿAbdullāh ibn Rawāḥa ؓ.

○

The Prophet ﷺ instructed Sayyidunā ʿUmar ؓ to provide four hundred horsemen with dates, as a provision for their journey, from a heap equal in size to a seated camel. After Sayyidunā ʿUmar ؓ gave the dates to the four hundred horsemen, it seemed as if the heap had not been touched.

○

The Prophet ﷺ fed eighty people barley-bread to their fill at the residence of Sayyidunā Abū Ṭalḥa ؓ, from some that Sayyidunā Anas ؓ had brought hidden under his armpit.

○

The Prophet ﷺ distributed food to a whole army from the personal provisions of Sayyidunā Abū Hurayra ؓ. The whole army ate to their fill and the Prophet ﷺ returned the remainder and supplicated for Allāh Most High to grant Sayyidunā Abū Hurayra ؓ blessings.

Sayyidunā Abū Hurayra ؓ continued eating from it throughout the noble life of the Prophet ﷺ, the caliphate of Sayyidunā Abū Bakr ؓ, Sayyidunā ʿUmar ؓ, right until the caliphate of Sayyidunā ʿUthmān ؓ.

Later when Sayyidunā ʿUthmān ؓ was martyred, from the food that had been gathered as an offering, 50 wasq (load) was from Sayyidunā Abū Hurayra ؓ, which he had given in the path of Allāh.

○

When the Prophet ﷺ consummated his marriage with Sayyida Zaynab ؓ, the food that he ﷺ served was from a pot which was gifted to him by Umm Sulaym ؓ. One was unable to discern whether it contained more food before it was served or when it was taken away [after serving].

○

During the Battle of Ḥunayn, the Prophet ﷺ threw a handful of soil at the unbelievers, due to which they were afflicted with defeat.

Some of the unbelievers even said that there was none of us whose eyes were not filled with the soil.

Allāh Most High says regarding this:

وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللهَ رَمٰى

And you did not throw when you threw but Allāh did throw.

○

A hundred men of Quraysh were stood (outside his ﷺ house), awaiting the Prophet ﷺ to emerge. He ﷺ threw soil on their heads, and went out and passed right by them, without them even realising.

○

Surāqa ibn Mālik ibn Juʿsham pursued the Prophet ﷺ to either kill or capture him. As he neared the Prophet ﷺ, the Prophet ﷺ supplicated against him, causing the front two legs of his horse to

sink into the ground. He then entreated the Prophet ﷺ for refuge and a prayer in his favour. Hence, the Prophet ﷺ supplicated for him and thus, Allāh granted him salvation.

○

There are many more evident miracles, clear proofs and virtuous manners of the Prophet ﷺ. We suffice upon this amount as an example.

○

اے رسولِ ہاشمی! اے سرِّ تکوینِ حیات
اے کہ تیری ذات ہے وجہِ نمودِ کائنات

تو نہ تھا تو محفلِ کون و مکاں بے رنگ تھی
تو نہ تھا تو بزمِ ہستی سازِ بے آہنگ تھی

خواب میں آسودہ ابراہیم کی تکبیر تھی
ہیبتِ ضربِ کلیم ایک خواب کی تعبیر تھی

بربطِ داؤد اک مدت سے رہنِ زنگ تھا
مے تو تھی لیکن بہت بے کیف اور کم رنگ تھا

قالبِ ہستی میں دوڑا دی شعاعِ زندگی
ہو گئی ارزاں ترے دم سے متاعِ زندگی

اس طرح توڑا طلسمِ باطلِ حرص و ہوس
چشمِ اعرابی میں کسریٰ کا تجمل خار و خس

زندگی تیرے لئے اک داستانِ عشق و مرگ
یہ جہانِ بے ثبات اک کاروانِ عشق و مرگ

حکیم احمد شجاع ساحر المتوفی: ۱۹۶۹ء

سرورِ کون ومکاں، محبوبِ رب العالمیں
میرے آقا ساقیِ کوثر شفیع المذنبیں

خواجۂ کونین اور گھر میں فقط نانِ جویں
اور کہیں یہ بھی میسر میرے آقا کو نہیں

عظمتِ قرآں کا پرتو ان کا رخسارِ حسیں
شوکتِ کعبہ کا نقشہ ان کی زلفِ عنبریں

آپ کا اسم گرامی دلنواز و دل نشیں
آپ کا ذکرِ مبارک جاں فزا و جد آفریں

اے خوشا صلی علیٰ ان کا جمالِ دل نشیں
روح ِایماں روحِ دل روحِ نظر روحِ یقیں

جو بہاریں ہیں یہاں وہ باغِ جنت میں نہیں
ارضِ طیبہ بے گماں ہے رشکِ فردوسِ بریں

اس کے اک ذرے کی قیمت گلشنِ جنت نہیں
یہ مدینے کی زمیں ہے، یہ مدینے کی زمیں

تھے ابوبکر و عمر عکس جمالِ ہم نشین
مصطفیٰ کے جانشیں اور آج تک ان کے قریں

مرتبہ عثمان کا کیا ہو سکے مجھ سے بیاں
وہ تو ذو النورین ہیں، ان کا کوئی ثانی نہیں

کہہ رہی ہے اہل ملت سے یہ شانِ حیدری
ظلمتِ شب سے سحر کا نور دب سکتا نہیں

مفتی نسیم احمد صاحب فریدیؔ

Sayyidunā Abū Bakr al-Ṣiddīq rode to the Prophet's Masjid from his house in the area of ʿAwālī amongst the houses of Banū al-Ḥārith...The Prophet ﷺ had passed away and everyone was in a deplorable state. He entered the apartment of Sayyida ʿĀ'isha. A ḥibra sheet had been placed over the most-pure body of the Prophet ﷺ after he had passed away. He removed the sheet from the luminous face of the Prophet ﷺ, embraced and kissed him as he wept.

بِاَبِيْ اَنْتَ يَا نَبِيَّ اللهِ!

May my father be sacrificed for you, O Prophet of Allāh! Allāh will not cause you to die twice. The death which is destined for everyone has befallen you.

Sayyidunā Abū Bakr then left the apartment of Sayyida ʿĀ'isha and entered the masjid. He found Sayyidunā ʿUmar rebuking the people for believing that the Prophet ﷺ had passed away, threatening to kill anyone who believed so. Sayyidunā ʿUmar told the people that the Prophet ﷺ had gone to meet his Lord, and that anyone who believed he ﷺ had passed away would be killed.

Sayyidunā ʿUmar was not prepared to listen to the news of the Noble Prophet's ﷺ demise. Thus, when Sayyidunā Abū Bakr

رضي الله عنه asked him to sit down, he refused to do so, as well as refusing to stop his sermon.

At that point, Sayyidunā Abū Bakr رضي الله عنه started his own sermon. People left Sayyidunā ʿUmar and surrounded Sayyidunā Abū Bakr رضي الله عنه as he reached the testimonies of faith (*shahādas*) (recited in the opening portion of sermon). He said:

اَمَّا بَعْدُ: فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَاِنَّ مُحَمَّدًا قَدْ مَاتَ وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللهَ عَزَّ وَجَلَّ فَاِنَّ اللهَ حَيٌّ لَا يَمُوتُ قَالَ اللهُ تَعَالٰى: وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ، اَفَاِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللهَ شَيْئًا وَسَيَجْزِي اللهُ الشّٰكِرِيْنَ

To proceed. Whosoever amongst you worships Muḥammad, Muḥammad has passed away. Whosoever amongst you worships Allāh, then Allāh is Ever-Living and never dies. Allāh Most High says, ‘Muḥammad is not but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allāh in the least. Allāh shall soon reward the grateful.

Owing to the shock of the Noble Prophet’s ﷺ departure, people could not remember the aforementioned verse. As soon as Sayyidunā Abū Bakr رضي الله عنه recited the verse, it began flowing on the tongues of all those present.

Sayyidunā ʿUmar رضي الله عنه was emotionally overcome, bitterly crying as he said, “O Messenger of Allāh! May my mother and father be sacrificed for you! When you had a pulpit especially made due to

the growing numbers of people and to allow your voice to reach further, the shrivelled date-palm tree trunk wept due to the pangs of separation. It only calmed down when you placed your blessed hand upon it and consoled it. O Messenger of Allāh! The umma you have left behind has a greater right to cry over you than the shrivelled tree-trunk."

Upon hearing the elegies of various other Companions, Sayyidunā ʿUmar ﵁ further said, "These sublime elegies imply that the calamity which has befallen this umma is collosal, such that the Muslims have never seen an affliction like it, nor have they ever been tested with a tragedy like this."

○

Sayyidunā Anas ﵁ states that the entire city of Madīna turned dark when the Prophet ﷺ passed away, so dark that we were unable to see one another. We could not even see our own hand extended out, let alone seeing someone else.

○

Imām Aḥmad ﵀ relates from Sayyidunā ʿAbdullāh ibn ʿAbbās ﵄, who reports that the Prophet ﷺ said, "The person from my umma who loses two infants will enter straight into Paradise." ʿĀ'isha ﵂ enquired, "What about the one who loses one child?" The Prophet ﷺ replied, "One who loses one child will also go straight to Paradise." She further asked, "What of those who have not lost any children?" He ﷺ replied:

فانا فرط امتي علي الحوض

I shall precede my umma and make arrangements

for them (in the Hereafter), as they have never been afflicted with a calamity greater than my death.

○

Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ narrates that the Prophet ﷺ said, "When one of you is afflicted, he should remember my affliction, for it is greater than all afflictions."

○

The Prophet's ﷺ departure from this world was so great an affliction that the suburbs and areas surrounding Madīna Munawwara turned dark. Mankind faced numerous types of afflictions, due to the demise of their Prophet ﷺ.

○

Sayyida ʿĀ'isha ﷺ states that when the Prophet ﷺ passed away, the angels shrouded him with a *ḥibra*, two sheets with black and red lines.

She states that all the male Companions ﷺ were motionlessly seated as though they were crippled. They seemed like bodies without souls, as though afflictions of various types and forms had been shared amongst them, to the extent that some were denying his death.

Some were rendered speechless for the entire day, only able to speak the following day. There were those Companions who spoke meaningless statements. Some had lost their senses, whilst others were unable to move as though they were paralyzed.

Sayyidunā ʿUmar ﷺ was amongst those who denied the death of the Prophet ﷺ. Sayyidunā ʿAlī ﷺ was amongst those who were

motionless, whilst Sayyidunā ʿUthmān ﷺ was amongst those who were rendered speechless.

○

Sayyidunā Anas ﷺ states that when Sayyida Fāṭima ﷺ saw the Prophet's ﷺ illness intensify and the pain increase, she was saying:

وا كرب اباه!

O! What great pain my father is in.

Your father will not experience pain after this day," the Prophet ﷺ said in reply to her.

After he ﷺ passed away, Sayyida Fāṭima ﷺ cried out:

يَا اَبَتَاهُ ، اَجَابَ رَبًّا دَعَاهُ! يَا اَبَتَاهُ ، مِنْ جَنَّةِ الْفِرْدَوْسِ مَأْوَاهُ! يَا اَبَتَاهُ ، اِلٰى جِبْرِيْلَ نَنْعَاهُ!

O my father, who has accepted the call of his Lord!
O my father, whose abode is the Garden of Paradise!
O my father! We inform Jibreel ﷺ of your death.

When the burial was over, she asked Sayyidunā Anas ﷺ:

يَا اَنَسُ ! اَطَابَتْ اَنْفُسُكُمْ اَنْ تَحْثُوا عَلٰى رَسُوْلِ اللهِ التُّرَابَ؟

O Anas! How could you bear plac-
ing soil on Allāh's Messenger?

Sayyidunā ʿAlī ﷺ says that after Allāh's Messenger ﷺ was buried, Sayyida Fāṭima ﷺ arrived at his grave. Weeping, she took a handful of soil and put it on her eyes, reciting this poem:

ماذا على من شـــم تربـة احمــد ان لا يشم مدى الزمان غواليا

For one who has smelt the soil of the Prophet's ﷺ grave, seeing and smelling the world full of afflictions is trivial and nothing in comparison.

صبت علي مصـــائب لو انهـــا صبت على الايام صرن لياليا

Such calamities have befallen me, that if they had befallen the days, they would have turned into nights.

○

It is narrated that after the Prophet's ﷺ burial, the Muhājirūn and Anṣār returned home. Sayyida Fāṭima رضي الله عنها returned home too. The female Companions of the Prophet ﷺ arrived at her residence, only to find her reciting the following verses:

اغبر آفـــاق السماء وكـــورت شمس النهار واظلم العصران

The horizons of the sky have been covered with dust and the sun has lost its light. The night and the day, the world and the Hereafter, all appear dark.

فالارض من بعد النبي كئيبة اسفا عليه كثيرة الرجفان

So, the earth is left grief-stricken over the Prophet's ﷺ death. It is quaking excessively as though a tremor has struck it.

فلتبكه شرق البلاد وغربها ولتبكه مضـر وكـل يـمان

So, the countries of the east and the west weep over
him, and Muḍar and the entire Yemen weep.

وليبكه الطـود المعـظم جــوه   والبيت ذو الاستار والاركان

The huge mountains, and the winds surrounding them
weep; and also the draped Kaʿba with all its corners.

يا خاتم الرسل المبارك صنوه   صلى عليك منـزل الفرقـان

O Last of all the Prophets, most blessed! May He who revealed
the Criterion shower you with infinite mercies and blessings.

○

Abū Jaʿfar Muḥammad ibn ʿAlī ﵁ narrates that Sayyida Fāṭima ﵂ was never seen laughing after the Prophet ﷺ passed away, and her tears flowed constantly.

If she was hurt by something or her body became injured in any way, she would neither notice the pain, nor realize the injury. If she was asked anything, she would not be aware. Befitting her is the poem of the poet who says:

دع مقـلتـي تبكـي عليـك بادمع   ان البكـــاء شفـاء قلب الموجـع

Allow my eyes to weep over you with endless tears, for
the cure of this wounded heart lies in this weeping.

ودع الدموع تلد جفنتي في الهوى   من غـاب عنه حبيـبه لم يهجـع

And leave my tears to quarrel with my eyelashes in love, for
how can one whose beloved has departed possibly sleep?

ولقد بكيت عليك حتى رق لـي   من كان فيك يلومني وبكى معي

I relentlessly cried over you, until the one who
used to rebuke me, also pitied me on seeing my
deplorable state, and joined me in weeping.

○

It has been related regarding Sayyidunā ʿAlī ﵁ that he stood by the grave of the Prophet ﷺ after he ﷺ had been buried and said:

ان الصبر لجميـل الا عنـك   وان الجزع لقبيح الا عليك

Surely observing patience is commendable upon every
affliction except yours (your death), and indeed, lament-
ing is detestable except upon you (your death).

○

Sayyidunā ʿAbdullāh ibn Zayd ﵁ shut his eyes as soon as he heard the heart-rending news of the Noble Prophet's ﷺ demise. He fell into prostration and begged Allāh Most High to seize his eyesight: "O Allāh! You have called my beloved back to Yourself, thus I beg You to take away my eyesight as I need it no more, for I cannot see my beloved."

The Noble Companions ﵃ narrate that he turned blind from the moment he lifted his head from prostration and remained so until his death.

○

Muḥammad ibn Ibrāhīm al-Taymī says that after the Prophet ﷺ passed away, Sayyidunā Bilāl ؓ began calling the adhān once, before the Prophet ﷺ had been buried. As Sayyidunā Bilāl ؓ reached the words اشهد ان محمدا رسول الله , people in the masjid began screaming upon hearing the blessed name of the Prophet ﷺ.

Once the burial of the Prophet ﷺ was completed, Sayyidunā Abū Bakr ؓ requested Sayyidunā Bilāl ؓ to continue calling the adhān. Sayyidunā Bilāl ؓ replied, "If you freed me so that I stay in your service forever, then it is at your discretion. Otherwise, if you freed me for the sake of Allāh, then leave me for His sake."

"I only freed you for Allāh's sake," replied Sayyidunā Abū Bakr ؓ. Sayyidunā Bilāl ؓ declined the request saying he could not call the adhān for anyone after the Prophet ﷺ. Hence, Sayyidunā Abū Bakr ؓ stated that the choice was his.

The narrator further states that Sayyidunā Bilāl ؓ stayed in Madīna Munawwara until the armies began travelling to Syria. He then accompanied them, and remained there until his end.

○

In Madīna Munawwara, after the Prophet ﷺ had passed away, the Muslims were very sad and disconsolate. Sayyidunā Bilāl ؓ could not bear to see this and, as he moved away from the Holy City, it was as though he was saying:

ولما نأى الاحبـاب عنـي واعرضوا   لم ارج بعد البين من نحوهم قربا

Now that the dear and beloved have departed, and
there is no hope of proximity after this separation,

خرجت بنفسي هاربا عن ديارهم   لئلا ترى العينـان مـا يؤلم القلـبا

I am now leaving and fleeing their land, so that
my eyes do not aggrieve and sadden the heart
by looking at the homes of the beloved.

○

After the Prophet ﷺ passed away, one of his she-camel's abandoned eating and drinking and layed down its life. Anguished by the departure of the Prophet ﷺ, another camel took its own life by throwing itself into a pit.

○

Every time a lover sees remnants and reminders of his beloved, grief and pain flare. This is more so upon seeing the holy grave of the Prophet ﷺ, even though the Prophet's ﷺ holy grave enjoys distinction on the entire earth by being visited by seventy thousand angels every day and night.

○

Nabīh ibn Wahb narrates that Sayyidunā Kaʿb ؓ once came to Umm al-Mu'minīn ʿĀ'isha ؓ. Everyone present began discussing Allāh's Messenger ﷺ. Sayyidunā Kaʿb ؓ said that no day dawns except that seventy thousand angels descend from the sky to caress the holy grave of the Noble Prophet ﷺ with their wings. Then, whilst caressing the grave of the Noble Prophet ﷺ, they engage in the worship of offering salutations of peace and blessings upon the Prophet ﷺ until sunset.

As the sun sets, these angels ascend back up to the heavens and are substituted by another seventy thousand angels. They too encircle the blessed grave and caress it with their wings, after

which they busy themselves in offering salutations of peace and blessings. Seventy thousand angels descend in the night and seventy thousand in the morning, until when the Resurrection will take place and the earth will split, the Noble Prophet ﷺ will emerge from his blessed grave and seventy thousand angels will then proceed with the Master of Both Worlds ﷺ in their midst.

○

Sayyidunā Anas ؓ reports Allāh's Messenger ﷺ to have said: "Your deeds are presented to me every Monday and Thursday evening. I praise Allāh upon seeing the good deeds of those who have done good, and I seek forgiveness for you upon seeing bad deeds."

○

Dāraquṭnī relates from Sayyidunā ʿAbdullāh ibn ʿUmar ؓ that the Prophet ﷺ is reported to have said, "One who visits my grave, my intercession is assured for him."

○

Iṣbahānī relates from Sayyidunā Abū Hurayra ؓ that the Prophet ﷺ said, "Whosoever invokes blessings upon me near my grave, I hear his invocations, and whoever invokes blessings upon me from a distance, I am informed of it."

○

Sayyidunā ʿAbdullāh ibn Masʿūd ؓ narrates that the Noble Prophet ﷺ said, “Allāh has certain angels who roam the earth and convey the greetings of my followers to me.”

○

Sulaymān ibn Suḥaym says, “I saw the Noble Prophet ﷺ in a dream. I asked, ‘O Messenger of Allāh, do you hear the greetings of those who come to your grave and send peace upon you?’ The Noble Prophet ﷺ replied, ’Yes, I hear and I also reply to them.’”

○

ʿImrān ibn Ḥimyarī says that ʿAmmār ibn Yāsir ؓ said to me, “Should I not relate to you a ḥadīth which the Noble Prophet ﷺ imparted to me? Verily Allāh has granted an angel the ability to hear and understand the voice of the entire creation. He is by my grave at all times and will remain there until the Day of Judgement. Whosoever from my umma invokes blessings upon me, this angel says to me, ‘O Aḥmad! This is such and such from your umma, son of such and such (stating his name and his father’s name), who has invoked this amount of blessings upon you in these words’.

مَنْ صَلّٰى عَلَيْكَ صَلٰوةً صَلَّى اللهُ عَلَيْهِ عَشْرًا

Moreover, Allāh has guaranteed to confer ten blessings upon that person who invokes a single blessing upon the Prophet ﷺ.

وَاِنْ زَادَهُ زَادَهُ اللهُ عَزَّ وَجَلَّ

The more blessings he invokes, the more Allāh will confer upon him.”

قال سيدنا ابو بكر الصديق رضى اللّٰه تعالىٰ عنه

أجدِّك ما لِعَيْنِك لا تنامُ   كأنَّ جُفُونَها فيها كِلامُ
لأمرِ مصيبةٍ عَظُمتْ وجَلَّتْ   فَدَمْع العينِ أهْوَنُه السِّجامُ
فُجِعنا بالنبى وكان فينا   اِمامَ كرامةٍ،نِعْم الامامُ
وكان قِوامَنا والرأسَ مِنَّا   فنحنُ اليوم ليس لنا قِوامُ
نموجُ ونشتكى ما قدْ لَقينا   ويَشكو فَقْدَه البلدُ الحرامُ
كأن أُنُوْفَنا لاقَينَ جَدْعًا   لِفَقْدِ محمدٍ فيها اصْطِلامُ
لِفقدِ أغرَّ أبيضَ هاشميٍّ   تَمامِ نبوةٍ وبه الخِتامُ
أمينٌ مصطفىً للْخيرِ يدعو   كَضَوءِ البدرِ زَايَلَهُ الظَّلامُ
سَأتْبعُ هَدْيَه ما دمتُ حيًّا   طَوالَ الدَّهر ما سَجَع الحَمامُ
أدينُ بِدِينه ولِكُلِّ قومٍ   قديمٌ من ذَوائبهم نِظامُ
فلا تبعدْ فَكُلُّ كريمِ قومٍ   سَيُدرِكُه ولوْ كرِه الحِمامُ
كأنَّ الارضَ بَعْدك طار فيها   فأشْعَلَها بساكِنها ضِرامُ
فقدنا الوحيَ اذ ولَّيتَ عنَّا   فودَّعنا مَن اللّٰهِ الكَلامُ
سِوٰى ما قد تركتَ لنا رهينًا   توارَثُهُ القراطِيسُ الكِرامُ
فقدْ اَوْرَثْتَنا ميراثَ صدقٍ   عليكَ به التحيةُ والسلامُ
مِن الرَّحمنِ فِى اعلٰى جِنانٍ   مِن الفردوسِ طابَ به المقامُ
رفيقَ ابيكَ ابراهيمَ فيها   وما فى مثلِ صحبتهِ نَدَامُ
واسحاقُ واسماعيلُ فيها   بِها صَلَّوا لِربِّهمُ وصامُوا

وقال سيدنا عمر بن الخطاب رضى اللّٰه تعالىٰ عنه

مازلتُ مذْ وُضِعَ الفِراشُ لجنْبهِ و ثَوى مريضًا خائفًا اَتَوَقَّعُ
شفقًا علَىّ اَنْ يزولَ مكانُهُ عنَّا فنبقىٰ بعدَه نَتَفَجَّعُ
نفْسى فداؤُك مَن لنا فى أمرِنا اَمْ مَن نشاورُه اذا نتوجَّعُ
واذا تحلُّ بنا الحوادثُ مَن لنا بالوحى من ربٍّ عظيمٍ نسمعُ
ليتَ السماءَ تفطَّرتْ أكنافُها وتناثرتْ منها نُجومٌ نُزَّعُ
لما رأيتُ الناسَ هدَّ جميعَهم صوتٌ يُنادى بالنَّعىِّ المُسْمِعُ
والناسُ حول نبيهِم يدْعونه يبكونَ، اَعْيُنُهُمْ بماءٍ تَدْمَعُ
و سمعتُ صوتًا قبل ذلك هَدَّنى عباسُ يَنْعاه وصوتٌ مُفْظِعُ
فَلْيَبْكِهِ اَهلُ المدينةِ كُلُّهم والمسلمونَ بكل ارضٍ تَجْزَعُ

وقال سيدنا عثمان بن عفان رضى اللّٰه تعالىٰ عنه

فَيَا عَيْنِىْ ابْكِىْ وَلَا تَسْأمِى وَحُقَّ الْبُكَاءُ عَلَى السَّيِّدِ

وقال سيدنا على بن ابى طالب رضى اللّٰه تعالىٰ عنه

ألا طَرَقَ النَّاعى بِلَيْلٍ فَرَاعَنِى فأَرَّقَنى لمَّا اسْتَقَلَّ مُناديا
فقلتُ له لمَّا رأيتُ الذى اتٰى أغيْر رسولِ اللّٰه اِن كنتَ نَاعيا
فحقَّق ما اشفقتُ منه ولم يَئِلْ و كان خَليلى عُدَّتِى وجَماليا
فواللّٰه ما اَنْسَاك احمدُ ما مَشتْ بِىَ العِيْسُ فى ارضٍ وجاوزتُ واديا

وقال سيدنا عبد اللّٰه بن انيس رضى اللّٰه تعالىٰ عنه

تَطَاولَ لَيْلِى واعترَتْنى القَوارعُ　　وخَطْبٌ جليلٌ لِلْبَلِيَّةِ جامِعُ
غَداةَ نَعى النَّاعى الينا محمدًا　　وتلكَ التى تَسْتَكُّ مِنها المسامعُ
فلو ردَّ ميتًا قتلُ نفسى قَتَلْتُها　　ولكنَّه لا يدفع الموتَ دافعُ
فآليتُ لا آسى على هُلكِ هالكٍ　　من الناس ما اوْفى ثَبيرٌ ورافعُ
ولكنَّنى تالٍ عليه ومُتْبِعٌ　　مصيبتَهُ:اِنِّى الى اللّٰهِ رَاجِعُ
وقد قبض اللّٰه النَّبِيِّيْنَ قبلَه　　وعادٌ اصيبتْ بالرُّزا والتَّبابِعُ

وقالت هند بنت اثاثة رضى اللّٰه تعالىٰ عنها

اَشَابَ ذُؤابَتِى واذلَّ رُكْنِى　　بكاؤُكِ فاطِمُ المَيْتَ الفقيدا
فأعطيتَ العطاءَ ولم تُكدِّرْ　　وأخدمتَ الولائدَ والعبيدا
وكنتَ ملاذنا فى كل لَزْبٍ　　اذا هبَّتْ شاميةً بَرودا
وانك خيرُ مَنْ ركِبَ المَطايا　　واكرمُهم اذا نُسِبُوا جُدودا
رسولُ اللّٰه فارَقَنا وكنَّا　　نُرجِّى ان يكونَ لنا خَلُودا
افاطمُ فاصْبِرى فلقد اصابتْ　　رَزِيَّتُكِ التَّهائمَ والنُّجودا
واهلَ البَرِّ والابحارِ طُرًّا　　فَلم تُخْطِئْ مصيبتُه وَحيدا
وكان الخيرُ يُصْبِحُ فى ذُرَاهُ　　سعيدَ الجَدِّ قد وَلَدَ السُّعودا

وقالت صفية رضى اللّٰه تعالىٰ عنها

(عمة النبى صلى اللّٰه عليه وسلم)

عينُ جُودى بِعَبرةٍ وانْتِحابٍ ... لِلنَّبى المطَهَّر الاثْواب

وانْدُبى المصطفىٰ وسُحِّى وجُمِّى ... بدُمُوعٍ غَزيرةِ الأسراب

عينُ مَنْ تنْدُبِين بعدَ رسول ... اللّٰهِ قد خصَّهُ بِأمِّ الكتاب

واجْتبَاه بِعلْمه وارْتضاه ... وهَداه بعد العمٰى للصَّواب

فالحٌ حاتمٌ رؤوفٌ رحيمٌ ... صادقُ الْقيلِ طيِّبُ الاثْواب

مُشْفِقٌ ناصحٌ حريصٌ علينا ... رحمةٌ مِنْ الٰهنا الوَهَّابِ

رحمة اللّٰه والسَّلامُ عليه ... وجزاهُ المليكُ خيرَ الثواب

وقالت صفية ايضارضى اللّٰه تعالىٰ عنها

(وتُروى لُاختها اَرْوٰى)

ألَا يا رسول اللّٰهِ كنتَ رجاءَ نا ... وكنتَ بنا بَرًّا ولم تكُ جافيا

وكنتَ بنا رؤوفاً رحيمًا نبيًّنا ... لِيَبْكِ عليكَ اليومَ مَنْ كان باكيا

لَعمرُك ما أبكِى النبيَّ لِفَقْدِه ... ولكن لِهَرْجٍ كان بعدَك آتيا

كأن علٰى قلبى لِذكرٰى محمدٍ ... وما خِفتُ من بعد النبى المكاوِيا

اَفاطمُ صلى اللّٰه ربُّ محمدٍ ... علٰى جَدَثٍ امسٰى بِيَثْرِبَ ثاوِيا

أرٰى حَسَنًا اَيْتَمْتَه وتَركْتَه ... يُبكِّى ويدعو جَدَّه اليومَ نائِيا

فدىً لرسول اللّٰه اُمِّى وخالتى ... وعَمِّى ونفسى قُصْرَةً ثم خاليا

صَبَرْتَ وبَلَّغْتَ الرِّسالة صادقا ... وقوَّمتَ صُلْبَ الدِّين اَبْلَجَ صافيا

فلوْ اَنَّ ربَّ العرش ابقاكَ بيننا ... سَعِدْنا ولكنْ اَمْرُه كانَ ماضيا

عليكَ مِن اللّٰه السلامُ تَحِيَّةً ... واُدْخِلْتَ جنَّاتٍ من العَدْنِ راضيا

CHRONOLOGICAL SUMMARY OF THE NOBLE PROPHET'S BIOGRAPHY

Before the Noble Prophet's ﷺ Birth

- Demise of the Prophet's ﷺ father a few months before his birth.
- Incident of the Elephant 50 days prior to his birth

570/571 CE

- Birth of the Master of Both Worlds ﷺ on 8th or 12th Rabīʿ al-Awwal; 29th August 570 CE or 22nd April 571 CE
- Suckled by Ḥalīma Sa'diyya ؓ
- Battle of Jabala takes place between ʿAbas and Ẓabyān when the Prophet ﷺ was aged one

575 CE - At the Age of Four

- According to one narration, death of his respected mother, Āmina at Abwā'
- The Prophet's ﷺ chest was split (*shaqq al-ṣadr*)

576 CE - At the Age of Five

- The Prophet's ﷺ chest was split (*shaqq al-ṣadr*)
- The Noble Prophet ﷺ returns to his mother
- Death of his respected mother, Āmina, at Abwā' (according to one narration)

577 CE - At the Age of Five

- The Prophet ﷺ travelled to Madīna Munawwara with his mother
- Death of his respected mother, Āmina at Abwā
- Taken into custody of his grandfather, ʿAbd al-Muṭṭalib

○

- The Noble Prophet ﷺ suffers from opthalmia at the age of seven

○

579 CE

- The Persian king, Nosheyrwān ʿĀdil, dies.
- At the age of 8 years, 2 months and 10 days, his grandfather ʿAbd al-Muṭṭalib passes away
- At the age of 8 years, taken into custody of his paternal uncle, Abū Ṭālib

○

- Battle of Fijār occurs when the Noble Prophet ﷺ is ten

○

583 CE

- At the age of 12 years, 2 months, taken to Shām by Abū Ṭālib

- Buḥayra the Monk bears witness to the Prophet's ﷺ prophethood
- Prophet's ﷺ return from journey
- The Noble Prophet ﷺ travels to Yemen when he is thirteen

585 CE

- At the age of 14 or 15 in Muḥarram, the Prophet SAW took part in the second Battle of Fijār with Abū Ṭālib

○

- The Noble Prophet ﷺ goes to the ʿUkāẓ Market

○

591 CE

- At the age of 16 or 20, Ḥilf al-Fuḍūl
- The Persian king, Hurmuz, dies when the Prophet ﷺ was nineteen

595 CE

- At the age of 23 or 24, trade journey to Shām for Khadīja al-Kubrā رضي الله عنها

596 CE

- The Noble Prophet ﷺ travels to Syria at the age of 25 and the incident involving Nasṭūra the Monk occurs
- The Prophet sees the angels saying to one another: "It is indeed him, however, his time has not come yet."
- At the age of 25 years, 2 months, 10 days, the Noble Prophet ﷺ marries Khadīja al-Kubrā رضي الله عنها
- Prior to the birth of Sayyida Zaynab, birth of Sayyidunā Qāsim son of Allāh's Messenger. He passed away two years later.

601 CE

- At the age of 30 years, birth of Sayyida Zaynab رضي الله عنها

604 CE

- At the age of 33 years, birth of Sayyida Ruqayya رضي الله عنها
- A call from the unseen for the Noble Prophet ﷺ, greetings and salāms offered to him ﷺ by stones and trees, and he ﷺ adopts a month's seclusion every year.

606 CE - At the Age of Thirty-Five

- The Prophet ﷺ took part in the construction of the Holy Kaʿba
- The Prophet ﷺ arbitrates in the issue of placing the Black Stone (*Ḥajar Aswad*)

609 CE - At the Age of Thirty-Eight

- Seclusion at the Cave of Ḥirā’ and the continuous emergence of prophetic signs.

610 CE - At the Age of Thirty-Nine

- Sequence of true dreams

610 CE - First Year of Prophethood at the Age of Forty Years

- On the 9th Rabīʿ al-Awwal or 18th Ramaḍān (12th February or 17th August), the Leader of Both Worlds ﷺ is exalted to prophethood and divine revelations begin
- A significant increase in the incident of satans being hit by meteors (*shihāb thāqib*)
- Two rakʿats of fajr and ʿaṣr are made obligatory
- Umm al-Mu’minīn Khadīja al-Kubrā ﵂, Sayyidunā Abū Bakr ﵁, Sayyidunā ʿAlī ﵁ and Sayyidunā Zayd ﵁ embrace Islām
- Propagation of Islām begins
- Birth of Sayyida Fāṭima ﵂

○

- The Noble Prophet ﷺ propagated Islam discreetly for the first three years of prophethood
- Birth of Sayyida Umm Kulthum ﵂
- Birth and death of Allāh’s Messenger’s ﷺ son, Sayyidunā ʿAbdullāh

○

613 CE - At the end of the 3rd year of prophethood or beginning of 4th year, open propagation of Islām begins

○

614 CE - 5th Year of Prophethood

- Rajab: Noble Companions of the Prophet ﷺ migrate to Abyssinia

615 CE - 5th Year of Prophethood

- Sayyidunā Ḥamza ؓ embraces Islām
- Sayyidunā ʿUmar ؓ embraces Islām
- The second migration of the Noble Companions to Abyssinia

616 CE - 7th Year of Prophethood

- Tuesday 1st Muḥarram - An agreement was drawn to boycott Banū Hāshim
- Banū Hāshim were blocked and boycotted in the Shiʿb of Abū Ṭālib

617 CE - 8th Year of Prophethood

- Blockade continues

618 CE

9th Year of Prophethood

- Blockade continues
- White ants eat the parchment of Quraysh and thus the blockade ends
- Miracle of splitting of the moon (*shaqq al-qamar*)

10th Year of Prophethood - the 'Year of Grief'

- Ramaḍān: Three days after his uncle Abū Ṭālib passes away,
- Umm al-Mu'minīn Khadīja رضي الله عنها passes away
- Prophet ﷺ marries Umm al-Mu'minīn Sawda رضي الله عنها

619 CE

10th Year of Prophethood

- The torment of Quraysh intensifies
- 26th or 27th Shawwāl: Journey to Ṭā'if
- Dhū 'l-Qaʿda: Inviting tribes to Islām during the ḥajj season

11th Year of Prophethood

- Battle of Buʿāth breaks out between Aws and Khazraj
- Shawwāl: The Noble Prophet ﷺ marries Umm al-Mu'minīn ʿĀ'isha ؓ

620 CE

11th Year of Prophethood

- Invitation to Islām given to Banū Khazraj at Mina

12th year of prophethood

- Monday 27th Rajab/Ramaḍān: The Night Journey and Ascension (*Isrā'* and *Miʿrāj*) in which the five daily ṣalāhs were made compulsory
- Dhū 'l-Ḥijja: First Pledge of ʿAqaba
- Sayyidunā Muṣʿab ibn ʿUmayr ؓ sent to Madīna Munawwara to propagate and teach Islām

13th Year of Prophethood

- Sayyidunā Saʿd ibn Muʿādh ؓ embraces Islām
- 12th Dhū 'l-Ḥijja: Second Pledge of ʿAqaba
- Migration to Madīna Munawwara begins

622 CE

1 AH

- 1st Muḥarram (15th July): Consultation of Quraysh to assassinate the Noble Prophet ﷺ
- 27th Ṣafar (August): Migration of the Prophet ﷺ and Sayyidunā Abū Bakr ؓ
- 8th Rabīʿ al-Awwal (September): Arrival at Qubā’
- 12th Rabīʿ al-Awwal (23rd September): Monday or Friday at forenoon, the Noble Prophet ﷺ graced Madīna Munawwara with his presence
- Rabīʿ al-Awwal: Construction of Masjid Qubā’ and Masjid Nabawī
- Birth of Sayyidunā ʿAbdullāh ibn Zubayr ؓ
- Rabīʿ al-Thānī (October): 4 rakʿats of ẓuhr, ʿaṣr and ʿishā made compulsory
- Jumādā ’l-Ukhrā (December): Brotherhood established between the Migrants (*Muhājirūn*) and the Helpers (*Anṣār*)
- Alliance formed with Jewish community of Madīna Munawwara
- Permission received to fight those that are causing harm

623CE

1 AH

- Ramaḍān (March): *Sariyya* (expedition in which the Noble

Prophet ﷺ did not participate) of Ḥamza ibn ʿAbd al-Muṭṭalib ؓ

- Shawwāl (April): *Sariyya* of ʿUbayda ibn al-Ḥārith ؓ and Marriage with Umm al-Mu'minīn ʿĀ'isha ؓ consummated
- Dhū 'l-Qaʿda (May): *Sariyya* of Saʿd ibn Abī Waqqāṣ ؓ
- Sayyidunā Salmān al-Fārsī ؓ embraces Islām
- Adhān and iqāma are introduced

2 AH

- Jihād made compulsory
- Ṣafar 13th (August): Expedition of Abwā'
- Rabīʿ al-Awwal (September): Expedition of Bawāṭ
- Jumādā 'l-Ūlā or Jumādā 'l-Ukhrā (October or November): First Battle of Badr and ʿUshayra expedition
- Rajab (December): *Sariyya* of ʿAbdullāh ibn Jaḥsh
- Rajab or Shaʿbān (December or January): Change of Qibla from Bayt al-Maqdis to Masjid al-Ḥarām
- Shaʿbān (January): Zakāh and Ramaḍān fasts are made compulsory

624 CE

2AH

- Friday 17th Ramaḍān (12th March): The Great Battle of Badr
- Ramaḍān (March): Ṣadaqat al-Fiṭr is established
- Ramaḍān (March): Sayyida Ruqayya ؓ passes away
- Shawwāl (March): Banū Qaynuqāʿ expedition

- Dhū ’l-Ḥijja (May): Marriage of Sayyida Fāṭima رضي الله عنها

3AH

- Rabīʿ al-Awwal or Shaʿbān (August or January 625 CE): Marriage of Sayyida Umm Kulthum رضي الله عنها

625 CE

3AH

- Ramaḍān (February): The Noble Prophet ﷺ marries Umm al-Mu’minīn Ḥafṣa رضي الله عنها
- 15th Shaʿbān or Ramaḍān (29th January or 27th February): Birth of Sayyidunā Ḥasan ibn ʿAlī رضي الله عنه
- Saturday 15th Shawwāl (29th March): Battle of Uḥud
- The Noble Prophet ﷺ marries Umm al-Mu’minīn Zaynab bint Khuzayma رضي الله عنها

4 AH

- Muḥarram (June): Ḥamrā’ al-Asad expedition
- Ṣafar (July): Rajīʿ expedition
- Rabīʿ al-Awwal (August): Bi’r Maʿūna expedition and Banū Naḍīr expedition

626 CE

4 AH

- Shaʿbān (January): Alcohol prohibited
- Umm al-Mu'minīn Zaynab bint Khuzaymah رضي الله عنها passes away
- Shawwāl (March): The Noble Prophet ﷺ marries Umm al-Mu'minīn Umm Salama رضي الله عنها
- Birth of Sayyidunā Ḥusayn ibn ʿAlī رضي الله عنه

5 AH

- 3rd Shaʿbān (26th December): Banū al-Muṣṭaliq expedition
- Shaʿbān (December): *Tayammum* established and the Incident of *Ifk* (false accusation against Umm al-Mu'minīn ʿĀ'isha رضي الله عنها)
- Shaʿbān (December): The Noble Prophet ﷺ marries Umm al-Mu'minīn Juwayriya رضي الله عنها

627 CE

5 AH

- Shawwāl (February): Battle of the Trench
- Dhū 'l-Qaʿda (March): The Noble Prophet ﷺ marries Umm al-Mu'minīn Zaynab bint Jaḥsh رضي الله عنها and Banū Qurayẓa expedition
- Hijāb established
- Sayyidunā Saʿd ibn Muʿādh رضي الله عنه passes away

628 CE

6 AH

- Ḥajj is made compulsory
- Dhū ’l-Qaʿda (March): Treaty of Ḥudaybiya
- Pledge of Ridhwān

7 AH

- 1st Muḥarram (10th May) Began inviting kings and emperors of the world to Islām
- Ṣafar (June): Dhū Qirad expedition and Khaybar expedition
- Mutʿa (fixed-term marriage) prohibited
- Domesticated donkeys prohibited
- Plot to assassinate the Noble Prophet ﷺ at Khaybar
- Sayyidunā Abū Hurayra رضي الله عنه embraces Islām
- Jumādā ’l-Ūlā (September): The Noble Prophet ﷺ marries Umm al-Mu’minīn Ṣafiyya رضي الله عنها and Dhāt al-Riqāʿ expedition
- The Noble Prophet ﷺ marries Umm al-Mu’minīn Umm Ḥabība رضي الله عنها

629CE

7 AH

- Dhū ’l-Qaʿda (March): ʿUmrat al-Qaḍā’
- End of Dhū ’l-Qaʿda: The Noble Prophet ﷺ marries Umm al-Mu’minīn Maymūna رضي الله عنها

8 AH

- Muḥarram (April): Sayyida Zaynab رضي الله عنها, daughter of Allāh’s Messenger ﷺ, passes away
- Jumādā ’l-Ūlā (August): Mūta expedition

630 CE

8 AH

- 19 Ramaḍān (8th January): Conquest of Makka
- Ramaḍān (January): Ḥunayn expedition and Sariyya Awṭās
- Shawwāl (January): Ṭā’if expedition
- Dhū ’l-Qaʿda (February): ʿUmra of Jiʿrāna
- Dhū ’l-Ḥijja (March): Birth of Sayyidunā Ibrāhīm, son of Allāh’s Messenger ﷺ.

9 AH

- Arab tribes embrace Islām in multitudes
- Rajab (October): Tabūk expedition and Negus, king of Abyssinia, passes away.
- Shaʿbān (November): Sayyida Umm Kulthum رضي الله عنها, daughter of Allāh’s Messenger ﷺ, passes away
- Revelation of Sūra Barā’a (Sūra al-Tawba)

631 CE

9 AH

- Dhū ’l-Ḥijja (March): Ḥajj performed under the leadership of Sayyidunā Abū Bakr رضي الله عنه

10 AH

- Tribulation (fitna) of Musailamah, the ‘Master of Liars’
- Tribulation (fitna) of Aswad al-Anasi
- Death of ʿAbdullāh ibn Ubayy ibn Salūl
- Rabīʿ al-Awwal (June): Sayyidunā Ibrāhīm, son of Allāh’s Messenger ﷺ.
- Ramaḍān (December): The Noble Prophet ﷺ performs seclusion (*iʿtikāf*) of last 20 days of Ramaḍān

632 CE

10 AH

- 26th Dhū ’l-Qaʿda (22nd February): Departure for the Farewell Pilgrimage (*ḥajjat al-wadāʿ*)

11 AH

- Aswad al-ʿAnasī killed
- End of Ṣafar (May): Beginning of final illness
- Rabīʿ al-Awwal (May or June): Monday at forenoon, the Noble

Prophet ﷺ passes away; burial of the Noble Prophet ﷺ on Wednesday evening; the Noble Companions pledge allegiance to Sayyidunā Abū Bakr رضي الله عنه

يَا سَيِّدَ السَّادَاتِ جِئْتُکَ قَاصِداً   أَرْجُوْا رِضَاکَ وَاحْتَمِىْ بِحِمَاکَ

وَاللّٰهِ يَا خَيْرَ الْخَلَائِقِ اِنَّ لِىْ   قَلْباً مَشُوْقاً لَا يَرُوْمُ سِوَاکَ

أَنْتَ الَّذِىْ لَوْلَاکَ مَا خُلِقَ امْرُءٌ   کَلَّا وَلَا خُلِقَ الْوَرٰى لَوْلَاکَ

أَنْتَ الَّذِىْ لَمَّا تَوَسَّلَ آدَمُ   مِنْ زَلَّةٍ بِکَ فَازَ وَهُوَ أَبَاکَ

وَبِکَ الْخَلِيْلُ دَعَا فَعَادَتْ نَارُهُ   بَرْداً وَّقَدْ خَمِدَتْ بِنُوْرِ سَنَاکَ

وَدَعَاکَ أَيُّوْبُ لِضُرٍّ مَّسَّهُ   فَأُزِيْلَ عَنْهُ الضُّرُّ حِيْنَ دَعَاکَ

وَبِکَ الْمَسِيْحُ أَتٰى بَشِيْراً مُخْبِراً   بِصِفَاتِ حُسْنِکَ مَادِحاً لِّعُلَاکَ

وَکَذَاکَ مُوْسٰى لَمْ يَزَلْ مُتَوَسِّلاً   بِکَ فِىْ الْقِيَامَةِ مُحْتَمِىْ بِحِمَاکَ

وَهُوْدٌ وَيُوْنُسُ مِنْ بَهَاکَ تَجَمَّلَا   وَجَمَالُ يُوْسُفَ مِنْ ضِيَاءِ سَنَاکَ

قَدْ فُقْتَ يَا طٰهٰ جَمِيْعَ الْأَنْبِيَاءِ   طُرّاً فَسُبْحَانَ الَّذِىْ أَسْرَاکَ

وَاللّٰهِ يَا يٰسِيْنُ مِثْلُکَ لَمْ يَکُنْ   فِىْ الْعٰلَمِيْنَ وَحَقِّ مَنْ أَنْبَاکَ

عَنْ وَصْفِکَ الشُّعَرَآءُ يَا مُدَّثِّرُ   عَجَزُوْا وَکَلُّوْا مِنْ صِفَاتِ عُلَاکَ

بِکَ لِىْ قُلَيْبٌ مُغْرَمٌ يَا سَيِّدِىْ   وَحُشَاشَةٌ مَّحْشُوَّةٌ بِهَوَاکَ

يَا أَکْرَمَ الثَّقَلَيْنِ يَا کَنْزَ الْوَرٰى   جُدْ لِىْ بِجُوْدِکَ وَارْضِنِىْ بِرِضَاکَ

أَنَا طَامِعٌ بِالْجُوْدِ مِنْکَ وَلَمْ يَکُنْ   لِأَبِىْ حَنِيْفَةَ فِىْ الْأَنَامِ سِوَاکَ

صَلّٰى عَلَيْکَ اللّٰهُ يَا عَلَمَ الْهُدٰى   مَا حَنَّ مُشْتَاقٌ اِلٰى مَثْوَاکَ

امام اعظم ابوحنیفہ نعمان بن ثابت کوفی المتوفی: ۱۵۰ھ

محمد مصطفیٰ فخر رسل کا جیسے نام آیا
فرشتوں اور خدا کا عرشِ اعظم سے سلام آیا
اجالا ہو گیا محفل میں ان کے روئے انور سے
کبھی جب بزم میں وہ حسنِ کل ماہِ تمام آیا
ابو بکر و عمر عثمان علی سب چاند تارے ہیں
انہیں تاروں ہی کے جھرمٹ میں وہ ماہِ تمام آیا
سکون و امن اور عدل و مساوات و اخوت کا
تمہارے دم سے ہی دنیا میں اخلاقی نظام آیا
امین و صادق و ہادی بشیر و رحمت عالم
لقب لے کر نہ تم سا کوئی بھی عالی مقام آیا
مسلمانو! پڑھو تم بھی درود اس پاک ہستی پر
کہ جس کے واسطے باری تعالیٰ کا سلام آیا
یہی ہے بس تمنا میری اے احمؔد کہ محشر میں
رسول اللہ فرمادیں کہ وہ میرا غلام آیا

حضرت مولانا محمد احمؔد صاحب

TWO

SAYYIDUNĀ AMĪR AL-MU’MINĪN ʿALĪ ؓ

DATE OF BIRTH: 10 years before prophethood
PLACE OF BIRTH: Makka Mukarrama
DATE OF DEATH: 18th or 21st Ramaḍān 40 AH
PLACE OF BURIAL: Najaf Ashraf

The privilege of remaining close to the Noble Prophet ﷺ and always staying with him, as well as being closely related to him, was not granted to anyone besides Sayyidunā ʿAlī ؓ.

He was raised in the lap of the Prophet ﷺ. The first revelation was revealed upon the Prophet ﷺ when Sayyidunā ʿAlī ؓ was just eight years of age according to one narration, nine according to a second narration, and ten according to a third narration. The day after the first revelation: اِقْرَأْ بِاسْمِ "Read in the name of your Lord" upon the Prophet ﷺ, Sayyidunā ʿAlī ؓ, as per his routine, went to the residence of Khadīja al-Kubrā ؓ for the service of the Noble Prophet ﷺ, only to find the Prophet ﷺ and Khadīja al-Kubrā ؓ engaged in ṣalāh.

Lecturers of ḥadīth may question that ṣalāh was enjoined after this. However, the Prophet ﷺ used to offer ṣalāh in the cave of Ḥirā' even prior to ṣalāh being made obligatory. According to this narration, they were offering ṣalāh the day after the first revelation.

The Noble Prophet ﷺ had established his annual practice of observing solitude for an entire month in the Cave of Ḥirā’. He ﷺ

received the first revelation at the age of forty (forty-three according to a narration of Imām Mālik ﵀). The following day, he ﷺ arrived at the house of Khadīja al-Kubrā ﵂ and offered ṣalāh.

Sayyidunā ʿAlī ﵁ asked the Prophet ﷺ what he was doing. "We are worshipping Allāh," he ﷺ replied. The Prophet ﷺ explained to this eight, nine, or ten year old child. Sayyidunā ʿAlī suggested, "In that case I shall ask my father and do what you are doing." The Noble Prophet ﷺ replied, "Until you do not have our permission, do not inform anyone of what we were doing without asking us. Otherwise, they will all turn against us."

JUST SAY LĀ ILĀHA ILLALLĀH ONCE!

The Prophet ﷺ prevented Sayyidunā ʿAlī ﵁ from informing Abū Ṭālib. It was a result of this prohibition that when open propagation began, and people openly started embracing Islām in multitudes, Abū Ṭālib watched and saw everything but was unable to embrace Islām.

Finally, when Abū Ṭālib was on his death bed and suffering the pangs of death, the Prophet ﷺ went to him and invited him to embrace Islām, "Just once, O uncle! Recite *lā ilāha illallāh* in my ear, so that I am able to plea to Allāh for you."

Abū Jahl, on the other hand, dissuades him from embracing Islām. Eventually, after the Noble Prophet ﷺ leaves his house, he passes away without faith. Sayyidunā ʿAlī ﵁ rushed after the Prophet ﷺ saying:

يَا رَسُوْلَ اللهِ! اِنَّ عَمَّكَ الضَّالَّ قَدْ مَاتَ

O Messenger of Allāh! Your misguided uncle has just died.

Despite Abū Ṭālib being his father, Sayyidunā ʿAlī رضي الله عنه had so much hatred for him. The Prophet ﷺ then instructed him to dig a pit and throw him into it, saying that an unbeliever is to be buried but is not to be carried with respect. Sayyidunā ʿAlī رضي الله عنه was just ten years old at the time.

IN THE CARE OF THE NOBLE PROPHET ﷺ

The father of Sayyidunā ʿAlī رضي الله عنه, Abū Ṭālib, was over-burdened with responsibilities. Upon seeing the extent of his responsibilities and burden, the Noble Prophet ﷺ consulted his uncle ʿAbbās رضي الله عنه with regard to assisting Abū Ṭālib, pointing out that he had made many sacrifices for the family, and due to his many children and being burdened with responsibilities, some support should be lended to him.

Hence, Sayyidunā ʿAbbās took one of Abū Ṭālib's children into his own care, most probably ʿAqīl, while the Prophet ﷺ took it upon himself to raise ʿAlī. In this way Sayyidunā ʿAlī رضي الله عنه was privileged with the Prophet's care and upbringing from that age.

As I previously related the incident that at the age of eight or nine, Sayyidunā ʿAlī رضي الله عنه saw the Prophet ﷺ and Khadīja al-Kubrā رضي الله عنها praying the day after the first revelation and asked what they were doing. Thenceforth, Allāh Most High opened His door of bestowments for Sayyidunā ʿAlī رضي الله عنه.

INVITATION OF ISLĀM TO ABŪ ṬĀLIB

After embracing Islām, initially Sayyidunā ʿAlī رضي الله عنه followed the Prophet ﷺ secretly. Nobody was aware of his faith, because the Prophet ﷺ had commanded him to hide his faith from even his

father Abū Ṭālib. However, Abū Ṭālib once spotted the three of them, the Noble Prophet ﷺ, Khadīja al-Kubrā رضي الله عنها and Sayyidunā ʿAlī رضي الله عنه offering ṣalāh. "What is this?" Abū Ṭālib enquired from the Noble Prophet ﷺ. Opportunely, the Prophet ﷺ candidly remarked, "O uncle! These deities are false. The real and true deity is Allāh, Alone without partner, thus declare faith in him."

Yesterday, I mentioned the response of the Prophet's ﷺ uncle on his first invitation to Islām. The response at the time of his death was the same: "Dear nephew! I cannot forsake the religion of my family." But, he further added something very pleasing. He said, "Continue your endeavours, as my help and assistance will remain with you."

Abū Ṭālib also enquired from Sayyidunā ʿAlī رضي الله عنه, just as he enquired from the Prophet ﷺ. Sayyidunā ʿAlī رضي الله عنه also replied frankly, telling his father that he had embraced Islām. Abū Ṭālib also said something good to him. He said, "Follow the guidance of the Prophet ﷺ. Following him is best for you in every way. Stay with him."

SAYYIDUNĀ ʿALĪ رضي الله عنه AT THE TIME OF THE MIGRATION

Hence, Sayyidunā ʿAlī رضي الله عنه stood and persevered alongside the Prophet ﷺ until the time came for the Noble Prophet ﷺ to migrate. The Quraysh decided at their 'House of Consultation' (*dār al-nadwa*) that one man from each tribe should assist in the assassination of the Noble Prophet ﷺ.

The Prophet ﷺ was divinely informed of their proposed plan. Thus, he ﷺ left Sayyidunā ʿAlī رضي الله عنه on his bed and escaped without their knowledge by reciting the following verse and throwing soil on them:

وَجَعَلْنَا مِنْ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ

This was just as he ﷺ threw soil at Badr, Uḥud and Ḥunayn, saying:

وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللهَ رَمٰى

After the Noble Prophet ﷺ had left, a traveller found them surrounding the house and asked them what they were doing. They told him they intended to assassinate the Prophet ﷺ, at which he informed them that the Prophet ﷺ was already on his journey, and that he had just met him at a particular place.

Now, this whole army rushes in pursuit of the Prophet ﷺ. Some of them return to search his house only to find Sayyidunā ʿAlī رضي الله عنه lying on his bed. Ponder over this, an eighteen or nineteen year old who knew death was inevitable as a huge army had surrounded the house, but he still offers himself in the court of Allāh to be killed in place of the Noble Prophet ﷺ, displaying the spirit of "Let me be your ransom, O Messenger of Allāh!"

The Arabs had no such word as tafdiya. I mentioned that the Noble Companions of the Prophet ﷺ were the ones who established the principles, rules and mannerisms of extreme love and devotion. Hence, فديتك , فداء and فداء لك يا رسول الله (Allow me to sacrifice myself for you O Messenger of Allāh!) were originated by them. And, who was the first to practically demonstrate it? It was Sayyidunā ʿAlī رضي الله عنه. Not only did he lie on the bed of the Prophet ﷺ, but he fell asleep as well:

بسترِ احمد، شبِ ہجرت دے رہا ہے یہ صدا
اے علی! مردوں کو یوں ہی نیند آنا چاہئے

The bed of Aḥmad on the night of the Migration is calling out: 'O ʿAlī, men should be able to fall asleep in this way.

A poet, presumably Shaykh Muḥammad Thānī ﷺ, studied this incident in detail. I saw Shaykh Muḥammad Thānī ﷺ on numerous occasions in the khānqāh of Shaykh Zakariyyā ﷺ, in the courtyard of the new-building masjid, during the concluding nights of Ramaḍān's middle ten days and in the forty winter days of intense cold. Sometimes, he would be busy reciting the Qur'ān, engaged in other forms of worship, and at other times, he would have the sleeves of his long muslin shirt folded halfway up his forearms, thinking whilst starring raptly at the great scholars, worshippers and ascetics sat in the company of his shaykh. He would then string those thoughts together in poetic form.

Similarly, here he depicts the migration:

بسترِ احمد، شبِ ہجرت دے رہا ہے یہ صدا
اے علی! مردوں کو یوں ہی نیند آنا چاہیے

The bed of Aḥmad on the night of the Migration is calling out: 'O ʿAlī, men should be able to fall asleep in this way.'

We read everything in a very cursory manner and our listening is also of a similar nature. But the poet must have been inspired with the thoughts: 'O Lord! The person who knew too well that 'the Prophet ﷺ would soon leave the house and a whole army would search the house only to find me (ʿAlī), as a result, they will mutilate me for lying on the Prophet's ﷺ bed.'" Firstly, the army would not check or enquire as to who was lying on the bed; they would just attack, under the impression that it was the Prophet ﷺ. Thus, he would be killed in place of the Prophet ﷺ. And, even if the army realizes that the Prophet ﷺ has left, he would still be guilty of assisting and partnering the Prophet ﷺ according

to them. Who would save him in that case?' Thus, Sayyidunā ʿAlī رضي الله عنه had offered himself for an inevitable death.

The poet analyses the whole perilous situation and says:

بسترِ احمد، شبِ ہجرت دے رہا ہے یہ صدا
اے علی! مردوں کو یوں ہی نیند آنا چاہیے

The bed of Aḥmad on the night of the Migration is calling out: 'O ʿAlī, men should be able to fall asleep in this way.'

What does a true man care? In the early days of Darul Uloom, we used to receive a lot of grief and trouble. Not a single day would pass without an attack on the Darul Uloom. I would often cite the incident (during the attacks on Darul Uloom) of when I saw some lions in an open jungle in Africa and threw stones at them. I would tell them that this is how Muslims should live. Why should they be frightened of such things?

Lions are only used as an example; otherwise, how can lions possibly compare with the bravery of the Noble Companions?

So, Sayyidunā ʿAlī رضي الله عنه fell asleep in this manner. Waking up to find the army gone, Sayyidunā ʿAlī رضي الله عنه carried out his duty of returning the deposits and trusts to their owners and then migrated to Madīna.

When he reached Madīna Munawwara, his feet were covered in wounds and blood. The Noble Prophet ﷺ placed his blessed saliva over the wounds, leaving them waterproof, fireproof, and Allāh knows what else. He became immune to illnesses and pains for the rest of his life. This was the migration of Sayyidunā ʿAlī رضي الله عنه.

This contains a lesson for our youth, as Sayyidunā ʿAlī رضي الله عنه was of their age, around eighteen or nineteen years old, a mere teenager, and he journeyed on foot from Makka Mukarrama to Madīna Munawwara.

"O Messenger of Allāh! ʿAlī has arrived," the Prophet was informed. He ﷺ called for him, but was told that he could not come because his feet were wounded. The Prophet ﷺ went to Sayyidunā ʿAlī ؓ and, as soon as the Prophet ﷺ rubbed his blessed saliva on the soles of Sayyidunā ʿAlī's ؓ feet, Sayyidunā ʿAlī ؓ states that he may have experienced pain elsewhere in his body, but he experienced no sort of pain in his feet thereafter, as they became immune to cold, heat, thorns, stones, fire and so forth for the rest of his life.

May Allāh Most High also grant us the blessed saliva of the Noble Prophet ﷺ and may He bestow us with a great portion of his sublime spiritual-attention.

MARRIAGE OF SAYYIDUNĀ ʿALĪ ؓ

Sayyidunā ʿAlī ؓ settled down in Madīna Munawwara after migrating. The Prophet ﷺ was his cousin as well as the one who raised him, thus he stayed with him ﷺ.

Sayyidunā ʿAlī ؓ states that Sayyidunā Abū Bakr ؓ and thereafter Sayyidunā ʿUmar ؓ had asked for the hand of Sayyida Fāṭima ؓ in marriage, but there was no response from the Noble Prophet ﷺ. Sayyidunā ʿAlī ؓ mentions that he stopped himself from the thought of proposing. Finally, he ended up discussing it with the Prophet ﷺ.

"Do you possess anything, O ʿAlī?" asked the Noble Prophet ﷺ. It was an indication that his proposal had been accepted, but now the dowry is to be discussed.

"O Messenger of Allāh! I have nothing," he replied.

The Noble Prophet ﷺ reminded Sayyidunā ʿAlī ؓ of an armour he ﷺ had given to him. Sayyidunā ʿAlī ؓ said, "I have the armour." The Noble Prophet ﷺ accepted the armour as dowry.

The reputable books of the Shias also mention this narration in detail. This event is mentioned under the discussion of Sayyida Fāṭima's رضي الله عنها marriage to Sayyidunā ʿAlī رضي الله عنه. The Shias themselves narrate that the Noble Prophet ﷺ reminded Sayyidunā ʿAlī رضي الله عنه of the armour he had given him. Sayyidunā ʿAlī رضي الله عنه said, "I have the armour." The Noble Prophet ﷺ accepted the armour as dowry. The Shia narrative states that Sayyidunā ʿAlī رضي الله عنه went to sell the armour to Sayyidunā ʿUthmān رضي الله عنه, who bought the armour for about five hundred dirhams of which four hundred and ninety dirhams he paid instantly.

As Sayyidunā ʿAlī رضي الله عنه began to leave with the money, Sayyidunā ʿUthmān رضي الله عنه gifted the armour back to him. This was the mutual love and relationship between the two sons-in-law of the Prophet ﷺ, right from the onset until the martyrdom of Sayyidunā ʿUthmān رضي الله عنه.

ASCETICISM OF FĀṬIMA AL-ZAHRĀʾ رضي الله عنها

The Shia narrations state this is how the marriage took place, just as our narrations state. The Noble Prophet ﷺ gifted Fāṭima رضي الله عنها a bed, a spouted leathern bottle, two clay utensils for water, a goblet and a quern. Along with the yarn bed came a tanned hide.

Sayyida Fāṭima رضي الله عنها says that the tanned hide served as their bedding and it was also used to place the fodder on when feeding their goat. This was all Sayyida Fāṭima رضي الله عنها had in her home.

In the beginning, Sayyidunā ʿAlī رضي الله عنه stayed at the house of the Noble Prophet ﷺ. After the marriage, the question of where they would stay arose. Realising the lack of space in the house, Fāṭima رضي الله عنها requested, "O Messenger of Allāh! Would it be possible for us to have a separate house?" The Prophet ﷺ replied that they did not have one at that moment.

An Anṣārī Companion by the name of Sayyidunā Ḥāritha ibn al-Nuʿmān ﷺ had previously assisted the Prophet ﷺ with respect to his houses. Hence, Fāṭima ﷺ reminded the Noble Prophet ﷺ that Ḥāritha probably had more houses and that he should ask him. However, the Prophet ﷺ told Sayyida Fāṭima ﷺ that he now felt embarrassed to ask him. However, Sayyidunā Ḥāritha ﷺ became aware of this and thus offered them a house. House here means a single room. Hence, Sayyida Fāṭima ﷺ and Sayyidunā ʿAlī ﷺ moved into their own house. This was how the marriage was consummated.

As the Prophet ﷺ arrived in Madīna Munawwara from Makka Mukarrama, he was welcomed with the words:

طَلَعَ الْبَدْرُ عَلَيْنَا

The full moon has appeared before us

This is in its literal sense; not mere poetry or overestimation. The Noble Prophet ﷺ was entering Madīna Munawwara, whilst at the same time, the moon of Rabīʿ al-Awwal had appeared. But instead of looking at the moon of Rabīʿ al-Awwal, they were gazing at the full-moon which was making its appearance in Madīna Munawwara, whilst they sang: "The full-moon has appeared before us."

Sayyidunā ʿUmar al-Fārūq ﷺ marked the beginning of the Islamic calendar from the Migration (*hijra*), when the Noble Prophet ﷺ arrived at Madīna Munawwara. As the first year after the Migration had passed and the second year began, the Makkans were becoming agitated. They had already made their preparations before the Noble Prophet ﷺ came to know of it. As a caravan of the Quraysh led by Abū Sufyān was travelling past Madīna Munawwara, the Noble Prophet ﷺ felt it an opportune moment to meet Abū Sufyān and discuss the Migrants' assets which the

Quraish had seized in Makka Mukarrama. However, solely due to the mischief of the Quraish, the Battle of Badr occured. I am not going to discuss the history of the Battle of Badr; I just want to highlight the occasions where Sayyidunā ʿAlī ﵁ was present.

SAYYIDUNĀ ʿALĪ ﵁ AT THE BATTLE OF BADR

Sayyidunā ʿAlī ﵁ arrived in Badr. Both armies were face to face. On one side, there was an army of three hundred and thirteen men with sticks, whilst on the other side, there was the Qurayshi army, armed to its teeth with armour, spears and swords. They had prepared themselves with all the weapons they could possibly find. Both armies confronted each other, and during the night, the Noble Prophet ﷺ supplicated to Allāh.

When the battle began in the morning, a combatant emerged from the side of the unbelievers. When two armies would meet, it was customary at the time for the valiant warriors from each side to proceed forward and challenge the opposition to a duel. ʿUtba, Shayba and Walīd came forward from the disbelievers and challenged: هَلْ مِنْ مُّبَارِزٍ؟ Is there anyone to combat us?

Three warriors also came out from the Muslim side. Sayyidunā ʿUbayda ibn al-Ḥārith ﵁ faced ʿUtba, Sayyidunā Ḥamza ﵁ challenged Shayba and Sayyidunā ʿAlī ﵁ faced Walīd.

This moment was the dawn of Sayyidunā ʿAlī's ﵁ feats. He is also known as the Conqueror of Khaybar. As I have just mentioned, he was only twenty or twenty-one years old, which is why a braveheart like Walīd felt humiliated when he faced him. He feared being mocked for fighting a "child". However, even on this occasion Sayyidunā ʿAlī ﵁ finished off his combatant with a single strike. Moreover, he finished off ʿUtba - the challenger of the wounded Sayyidunā ʿUbayda ﵁ - and carried Sayyidunā

ʿUbayda ﵁ off the battlefield with Sayyidunā Ḥamza ﵁. This was Sayyidunā ʿAlī's ﵁ involvement in the Battle of Badr.

The Battle of Badr was the first battle. Now count these windows, (The Shaykh is now referring to the design of the Darul Uloom masjid) one, two, three....how many are there? Look at all the windows around you, how are they?

I once mentioned at Azhar Academy, London, that we should feel ashamed of ourselves; it is stridently exclaimed on the pulpits that we should propagate our religion here in Europe, because their religion has become dysfunctional and died out. What do these newcomer guest speakers know about religiousness diminishing here? Christianity is ingrained in them, and you will notice the Cross and the Trinity everywhere.

You will find the majority of carpets with a cross on them. The same goes with commodities like clothes and table spreads; you will find pictures of spoons, roses and leaves, all in threes. Everything has been made conducive to the Trinity.

Who founded all these sports? I once mentioned somewhere - possibly in London when there was a match being played and I think Pakistan was in action - that our fellow Muslims play very passionately, but do they know who founded cricket?

I mentioned that cricket was founded by the Church. The three stumps symbolize the Trinity, which the bowler tries to knock down. Training is being given to save the stumps from falling, an implication of safeguarding the Trinity. If you let the ball hit the stumps or let the stumps fall, you are out. You are an outcast from our Christian circle, as you failed to protect the Trinity. This was how preserving the Trinity was embedded into them through a sport.

You will notice this everywhere. The windows you see here (in sets of three), the architect who drew the plans designed it like

that. Neither did I pay attention to it at the time, nor did it ever occur to you, despite having looked at it thousands of times.

We reside in this country and aim to stay here. I am not saying this to incite hatred in you, but rather for us to take heed from the fact that they are so concerned about their Trinity. And that they are creating an atmosphere whereby the Trinity is always in their minds and hearts. Hence, I say for Allāh's sake! To preserve your faith, keep yourself constantly engaged, so that you breathe 'Allāh' every time you inhale and 'hū' every time you exhale. You should create an environment just as they do. It is in your power to rectify yourself.

Muftī Ṣāḥib was once taking a group of youngsters for an ʿumra trip. He telephoned me for some advice. I advised them by, saying, "As you [the group] step out of your hotel in Madina Munawwara, walk slowly and steadily. When lifting the foot, either reflect or recite صلى الله عليك and when placing the foot on the ground, reflect and recite يا رسول الله:

صلى الله عليك يا رسول الله ، صلى الله عليك يا رسول الله ، صلى الله عليك يا رسول الله

I advised them to contemplate in this manner.

I was speaking regarding Sayyidunā ʿAlī ﷺ. I tend to drift here and there during my talks. I was originally speaking about the Battle of Badr being the first battle, which then took me to one, two, three [which led to the concept of trinity].

The Quraysh became agitated, and so they arrived at Badr with an army of one thousand troops. It is a very big allegation against Islām that it spread by the sword, whereas here in the Battle of Badr, the Muslims were hungry, thirsty, unclothed, bareheaded, absolutely unarmed, empty-handed and barefooted. That is why when the Prophet ﷺ entreated Allāh regarding his weakness as he did in Ṭā'if: اَللّٰهُمَّ اِنِّيْ اَشْكُوْا اِلَيْكَ ضُعْفَ قُوَّتِيْ "O Allāh! To You I complain

regarding my lack of strength", when he ﷺ raised his hands on this occasion, the following words were heard:

اَللّٰهُمَّ اِنَّهُمْ حُفَاةٌ فَاحْمِلْهُمْ وَجِيَاعٌ فَأَشْبِعْهُمْ وَعَالَةٌ فَأَغْنِهِمْ مِّنْ فَضْلِكَ

O Allāh, they are barefooted; You carry them.
They are hungry, You satiate them. They are
poor; You enrich them with Your grace.

As a result of these supplications, Jibrīl ﷺ was sent down, at which the Noble Prophet ﷺ smiled and remarked to Sayyidunā Abū Bakr ﷺ, "O Abū Bakr! Rejoice, for Jibrīl ﷺ has arrived on horseback."

The unbelievers were totally annihilated. But this was only a single scourge that Allāh used to admonish them. This annihilation implied: "If you have any sense,then deliberate on how you failed to defeat an unarmed army, unworthy of being called an army; rather an unarmed group. Furhtermore, you had a well-prepared and disciplined army of a thousand soldiers, yet you were unable to defeat it, nor will you be able to do so until the Day of Judgement."

They were defeated as a forewarning, so that they may desist from disbelief and polytheism. They were given respite as an opportunity to reflect. This was a lesson for them, but days of misfortune had been destined for them. Hence, they returned once again after only a year's gap. This time they brought an army larger than that of Badr.The Muslims also arrived at Uḥud. I do not intend to speak about the history of Uḥud. The objective is Sayyidunā ʿAlī ﷺ and his participation in this battle.

Here too, Sayydiuna ʿAlī ﷻ exhibited his feats, like Sayyidunā Ḥamza ﷻ. The Muslims had defeated the unbelievers, causing them to flee. But, due to the mistake of Sayyidunā ʿAbdullāh ibn Jubayr ﷻ and his fellow-archers, who had been assigned a particular place, Khālid ibn Walīd relaunched his attack and ambushed the Muslims, hence the Muslim triumph was transformed into defeat.

The Noble Prophet ﷺ was hit on his luminous blessed face and mouth by a stone thrown from a distance. His blessed lips were wounded and two teeth were slightly chipped. The whole of the two teeth did not fall out and were not martyred. Mention in books of the Prophet ﷺ losing both his teeth is incorrect. The Prophet ﷺ had all his teeth. It was only a slight chip between the inner edges of the upper front two teeth.

The Noble Companions state that the Prophet ﷺ was naturally outstandingly handsome, but the chipped teeth increased him in his beauty even more. When the Prophet ﷺ spoke, what did they see?

As I mentioned earlier, the Noble Companions would see angels descending, they would see devils, jinns, Paradise and its damsels (*ḥūr*). Likewise, they state that they would perceive a light (*nūr*) emanating from within this slight gap as he ﷺ would talk.

When the Prophet ﷺ was attacked and was hit by a stone, he ﷺ immediately fell to the ground. Sayyidunā ʿAlī ﷻ ran and arrived at his service instantaneously. Sayyidunā Ṭalḥa ﷻ supported the Noble Prophet ﷺ on one side and Sayyidunā ʿAlī ﷻ on the other, and they helped the Prophet ﷺ back to his feet.

Effort was now being made to clean up the wound, so Sayyidunā ʿAlī ؓ rushed and filled water in his shield. As the battle took place in Madīna Munawwara, Uḥud being situated nearby, Sayyida Fāṭima ؓ arrived too. The young couple, with only a year or so difference in age between them, were attending to their father. Sayyidunā ʿAlī ؓ arrived with water with which the wound of the Noble Prophet ﷺ was cleaned.

Who was the most successful of all those who treated the Noble Prophet ﷺ? The most fortunate of them was Sayyidunā Mālik ibn Sinān ؓ. He rushed to the Prophet ﷺ, as he saw the water being brought and that his wounds were going to be cleaned up. Wherever he noticed blood on the luminous face of the Noble Prophet ﷺ, he licked it off. What great success Sayyidunā Mālik ibn Sinān ؓ achieved! The Prophet said, "Hellfire cannot touch the body containing my blood."

From here, the lengthy discussion on the Noble Prophet's ﷺ blessed bodily excretion arised. If the Companions gained the opportunity, they drank the pure urine of the Noble Prophet ﷺ. Sayyidunā Mālik ibn Sinān ؓ received the opportunity here, and hence he licked the blessed blood.

When the unbelievers witnessed the behaviour of the Noble Companions ؓ with the Prophet ﷺ at Ḥudaybiya, they returned (to Makka), saying, "What do you ask of them? His companions do not even let his saliva fall; they take it and rub it on their faces. You have entangled yourself with such devotees; how long will you continue fighting them?' In short, these were the feats of Sayyidunā ʿAlī ؓ at Uḥud.

Moving on, Allāh Most High bestows the Noble Prophet's ﷺ daughter with children, and Sayyidunā Ḥasan and Ḥusayn ﵄ arrive.

Once, Sayyidunā ʿAlī ﵁ returned home to find his children crying persistently. Sayyida Fāṭima ﵂ informed him that there was nothing to eat in the house, and they were crying out of hunger. Sayyidunā ʿAlī ﵁ replied that he will take them out; otherwise, they will continue crying.

They reached the orchard of a Jew and began gathering shrivelled dates off the ground, which had fallen before ripening and which often became insect-ridden. The Noble Prophet ﷺ arrived at their house and asked Sayyida Fāṭima ﵂ where the children were. She told the Prophet ﷺ that they had been crying out of hunger and so their father took them out towards such-and-such Jew's orchard.

The Noble Prophet ﷺ arrived at the orchard to find Sayyidunā Ḥasan and Ḥusayn ﵄ playing with a water goblet. They had dates in front of them which were unfit for even animal consumption. The dates were merely skin and seed, and had only been placed in front of them to quiet them.

The Prophet said, "O ʿAlī! Let's go; it is extremely hot and the children are in the sun."

Sayyidunā ʿAlī ﵁ replied, "O Messenger of Allāh ﷺ! I am just looking to see if I can gather some dates which are suitable enough for them to eat."

Look at how the Noble Companions ﵃ conveyed this religion to us. How did they convey it and under which circumstances did they do so? How did they safeguard their own faith? They remained resolutely devoted to the Prophet ﷺ; neither did their beliefs and faith waver, nor did they weaken. They never

had questions like: “If this is the true Prophet of Allāh, why are his grandchildren crying out of hunger? Why are they wailing? They do not even have a single date or water to eat and drink; what kind of a Prophet is this?” These questions never crossed their minds.

We undergo the slightest pain and our first arrow is fired at Allāh, even questioning His very existence. “If He does exist, why are the enemies massacring the Muslim masses? Why do they violate Muslims’ honour and dignity as they wish?” In short, Sayyidunā ʿAlī رضي الله عنه returns home from the Jew’s orchard.

STARVATION OF THE NOBLE PROPHET ﷺ

Listen to the story of another day. Sayyidunā ʿAlī رضي الله عنه was once at home when Sayyida Fāṭima رضي الله عنها came and informed him that the Prophet ﷺ had not eaten and was starving for such and such time. Sayyidunā ʿAlī رضي الله عنه rushed out immediately.

Many of today’s youth are deeply worried and concerned as they search for jobs. May Allāh Most High create the best and easiest means of livelihood for them, and may He replace every difficulty with ease and comfort.

Sayyidunā ʿAlī رضي الله عنه rushed, offering himself for employment to a Jew. He asked the Jew if there was a job available for him. The Jew gave him the job of drawing water from the well and irrigating one side of his orchard, offering one date for every bucket of water. A single date was offered in exchange for every bucket! Had the employer been a Muslim, he would have allowed Sayyidunā ʿAlī رضي الله عنه to eat as many dates as he wished and to take home as many as he liked, besides what had been agreed as his wage.

Sayyidunā ʿAlī رضي الله عنه states the amount of dates earned; he drew seventeen buckets of water from the well, receiving one ʿajwa date per bucket and thus totalling seventeen dates. He further says that he went and put the dates before the Master of Both

Worlds ﷺ. The luminous face of the Noble Prophet ﷺ radiated even more out of happiness. “Where did you bring these excellent dates from?” the Noble Prophet ﷺ asked. Sayyidunā ʿAlī ؓ replied, “O Messenger of Allāh! First begin eating them.”

As the Prophet ﷺ began eating, Sayyidunā ʿAlī ؓ related how Sayyida Fāṭima ؓ had informed him of the Prophet’s prolonged hunger and that he had obtained these dates from a Jew in exchange for his work. Imagine the supplications and spiritual-attention he must have acquired!

The spiritual orders (of Taṣawwuf) and the family line which originate from Sayyidunā ʿAlī ؓ will continue until the Day of Judgement. Sayyidunā ʿAlī ؓ was afforded the opportunity of service to the Noble Prophet ﷺ and companionship from childhood, and also the chance to selflessly devote himself to the Prophet ﷺ at every step. The blessings of this, if Allāh wills, will keep all these orders ongoing until the Day of Judgement.

LOVE OF SAYYIDUNĀ ABŪ BAKR ؓ FOR THE PROPHETIC HOUSEHOLD (AHL AL-BAYT)

Listen further regarding Sayyidunā ʿAlī’s Ḥasanayn ؓ [collective term for Sayyidunā Ḥasan and Sayyidunā Ḥusayn ؓ]. As Sayyidunā Abū Bakr ؓ was once passing, he saw Sayyidunā Ḥasan ؓ playing. He lifted him up and placed him on his shoulders. He then said that he (Sayyidunā Ḥasan ؓ) does not resemble his father, rather, he resembles his mother and maternal grandfather. How much must Sayyidunā Abū Bakr ؓ have loved the Prophetic Household (*Ahl al-Bayt*)?

I previously mentioned that Badr was the first war and Uḥud was the second. Thereafter comes the third. As dire days had been predestined for them [i.e. the unbelievers], they had lost their senses. Hence, despite the numerous scourges Allāh Most High sent upon them, and much more, they did not take heed.

Now the Quraysh contemplated the fact that they previously failed to vanquish the Muslims at Badr, despite the participation of the people of Makka. Similarly, they failed to defeat the Muslims at Uḥud, in spite of full-scale preparations and armies from Makka and its surroundings.

Now the Makkans rallied a campaign as far as they could reach throughout Arabia. They dispatched their envoys to encourage the people to defend their religion by taking action against the Muslims, arguing that failure to do so would mean that the Muslims would wipe them and their religion out. Every clan was prepared to contribute to the coalition in some way or form; some gave money towards it, others offered their men, while some provided animals. In this manner, they managed to prepare an army which advanced against the Muslims. That is why this battle is known as the Battle of Aḥzāb (the coalition forces), for it was not a single army, but rather a coalition of armies. The coalition forces arrived and the Battle of Aḥzāb or the Trench occured.

The Prophet ﷺ came as a mercy for all the worlds and the people who came after him could think that he ﷺ had all his miraculous powers [and may have attributed the victory to the Prophet's ﷺ miraculous powers]. However, [on this occasion] the fact that this world is a place that runs on tangible means was borne in mind, and a decision was made accordingly. The Noble Prophet ﷺ consulted his Companions ﷺ regarding a plan of action, of how to defend against a sudden attack of the coalition

forces, who were marching from all four directions. Sayyidunā Salmān al-Fārsī ﵁ advised that trenches should be dug, as was the practice in Iran. Hence, trenches were dug. Here too, we shall only focus on Sayyidunā ʿAlī ﵁.

Sayyidunā ʿAlī ﵁ had a remarkable achievement during this battle, as with Badr and Uḥud. The trenches were wide enough to stop a horse jumping from one side to the other. Can a horse jump? I have never heard of a horse jumping from one bank of a river to the other. Yes, you will find horses practicing jumping over wooden hurdles and short walls.

Sayyidunā ʿUmar ﵁ used to emhasise the importance of horse riding, archery and swimming. He himself did not need a rein, saddle or stirrup when riding. Narrations mention that he would hold the ear of his horse and within seconds, he would jump onto the back of the horse by concentrating all his physical strength together. Anyway,.....

I once travelled on horseback from my village, Naroli, to Waraythee. During my return from Waraythee, rather than taking the common route which I took on the way there, I took a pedestrian route. What I did not realise was that there was a big stream on the way, and I was enthusiastically riding the horse very fast.

I was on horseback when I saw to my shock that in a few seconds, death is inevitable for me and the horse, because we had now approached the bank of the stream. The horse can only descend if it stops and then descends slowly, but for a horse like mine that is travelling at a speed of about forty to fifty miles an hour, there is no chance of stopping. If it tries to stop, it will stumble.

I was still in the midst of these thoughts, but the horse on seeing the opposite side must have immediately decided what to do. It leaped over the stream to the bank on the other side.

When I dismounted the horse, I caressed it and expressed my gratitude and love.

Likewise, the trenches in this battle were wide enough to prevent even a horse leaping over to the other side, let alone humans. However, because a portion of the trench was dug on very hard stony ground, where the miracle of breaking the boulder occurred, they were unable to dig it as wide as was required, hence it remained narrow. I have previously mentioned that this incident is related in the Prophet's ﷺ biography (Sīra) but here the focus is on the biography of Sayyidunā ʿAlī ﵁.

The following incident will bring to light how many brave warriors and expert fighters were amongst this huge coalition force.

Their horsemen were searching for a weak point when they spotted a narrow area of the trench, which their horsemen crossed over to get to the Muslim side. Hence, they crossed over, and once they were on the Muslim side, they challenged the Muslims. Who was the challenger?

The Khosroe sent three heralds to the Prophet ﷺ. When Shaykh al-Ḥadīth nm came here [i.e. Darul Uloom], he once said (pointing to his face), "My dearest! The Noble Prophet ﷺ could not bear to look at the faces of the Iranian men who were clean-shaven with long moustaches." They were burly and robust. I mentioned that the forearm of Ḥasan al-Baṣrī was a handspan wide.

I often say that the Persian Empire never sent any old three men. How could such a massive empire make a huge mistake? They had men amongst them who were so tactful, brave and strong, that they were considered equal to an army of a thousand men. This single man was capable of more than an army of a thousand men and could single-handedly defeat a thousand men.

Amongst the horsemen that crossed the trench was a soldier

called ʿAmr ibn ʿAbd Wudd. He was amongst the army of the polytheists. Known for equalling a thousand men in his bravery and capability, he began waving his sword. "Is there any combatant?" he shouted. Why? Why did the Persian Empire dispatch only three men? They knew that the entire population of Madīna Munawwara was less than a thousand, hence they believed these three men were sufficient to handle a thousand people.

SAYYIDUNĀ ʿALĪ'S ﷺ COMBAT WITH ʿAMR IBN ʿABD WUDD

When ʿAmr ibn ʿAbd Wudd was waving his sword and had challenged the Muslims, the Noble Prophet ﷺ asked his Companions what they should do. Sayyidunā ʿAlī ؓ was the first to raise his hand [in offering himself]. The Prophet ﷺ had nurtured him and, seeing that Sayyidunā ʿAlī ؓ was still young and that more senior brave Companions were at hand too, he ﷺ gestured for him to remain seated. Sayyidunā ʿAlī ؓ insisted again, and thereafter expressed his desire for a third time.

When after the third time Sayyidunā ʿAlī ؓ was insistent on going, the Prophet ﷺ asked him, "Do you really know who you are standing up against?"

He replied, "O Messenger of Allāh! I know ʿAmr ibn ʿAbd Wudd, and that he is known for being as strong as a thousand men. I have decided to take him on after having recognised him." After his insistence, he prepared himself and the Noble Prophet ﷺ dispatched his son-in-law to combat such a valiant warrior.

Look at the prudence of Sayyidunā ʿAlī ؓ as he drew close to ʿAmr ibn ʿAbd Wudd! How intelligent he was alongside his bravery! Those that are brave and strong tend to focus on bodybuilding.

They end up concentrating on eating, drinking and bodybuilding, diminishing their mental ability.

As Sayyidunā ʿAlī ﵁ faced him, ʿAmr ibn ʿAbd Wudd laughed and said, "I feel ashamed in front of all these people; what will I achieve by killing you? People will mock me for killing a child, thus I ask you to leave for God's sake. Send someone who is more suitable to challenge me."

Sayyidunā ʿAlī ﵁ wanted to teach him a lesson he would never forget and show him what he was made of. Secondly, Sayyidunā ʿAlī ﵁ thought: "Let me ensure he does not flee from combat." There was no question of ʿAmr ibn ʿAbd Wudd fleeing out of fear, but rather out of not wanting to fight a child, which was a reasonable excuse. How could such a brave warrior fight a child?

Sayyidunā ʿAlī ﵁ asked, "Do you remember making a promise to the Quraysh? I am also from the Quraysh."

"Yes indeed, I remember," he answered.

Sayyidunā ʿAlī ﵁ then said, "Today, you will be tested whether you were true in your promise to Allāh or not, and whether you fulfil your word or not. You said, 'If anyone amongst the Quraysh presents me with two options, I will certainly agree to one.'" This is what he had vowed.

Sayyidunā ʿAlī ﵁ further added, "I will present you with the first of the two. I present you with Islām. Have mercy on yourself and save yourself by embracing Islām. This is the true Prophet. All your deities are false. Allāh is Alone without partners. He is the sole Creator and Master. Recite the testimony of faith (*shahāda*) and embrace Islām."

He declined the first request.

Now ʿAmr ibn ʿAbd Wudd was cornered, because he had no choice but to accept what Sayyidunā ʿAlī ﵁ would present to him. "My second request is that you fight me," said Sayyidunā ʿAlī ﵁.

Look at how he was ensnared! Look at the prudence of

Sayyidunā ʿAlī رضي الله عنه! He was now put to shame, as he was fully convinced that he was equal to a thousand men and was esteemed across Arabia. He was in reality equal to a thousand men.

The first thing ʿAmr ibn ʿAbd Wudd did was to dismount his horse and strike its head and legs. "Why do I need a horse to fight this child?" he implied, as he brought his horse to the ground.

Then the combat began. It is stated that with a single strike of his sword, Sayyidunā ʿAlī رضي الله عنه pierced his armour, severing his neck and his jaw into two pieces. He annihilated him with a single strike. It is said that his jaw fell into two pieces and his armour was severed at the neck, leaving his head dismembered. This was the role of Sayyidunā ʿAlī رضي الله عنه in the Battle of Aḥzāb.

NOW THEY WILL NOT ATTACK US

The Battle of Aḥzāb ended with the help and assistance of Allāh Most High. The Noble Qur'ān states that the forces were compelled to flee, as Allāh Most High sent blustery winds on them which uprooted their tents.

As they fled, the Noble Prophet ﷺ prophesised:

اَلْآنَ لَا يَغْزُوْنَنَا وَنَغْزُوْهُمْ

Henceforth, they will not attack us, but we will attack them.

Badr was the first battle, Uḥud the second, and the Battle of the Trench was third. "Henceforth they will not attack us" was a prophecy, which meant that they will never be in a position to fight us. Forget them, for they are now a tale of the past. Never will Quraysh and the idolaters of Arabia be able to fight, for their courage has diminished forever. "We will attack them" meant that just as they fought us thrice (at Badr, Uḥud and with the Aḥzāb

(coalition forces) consecutively), with increased military might each time, we will not exceed them. We will retaliate equally to settle the score.

ALLĀH IS MOST-HIGH, MOST-SUBLIME

At Uḥud, when the tables turned and the Muslims' initial victory transformed into a defeat, Abū Sufyān spurred his army to shout out the slogan: اعل هبل 'Hubal is exalted!', just as we shout the slogan: الله اكبر 'Allāh is the Greatest!' اعل هبل meant that today Hubal (their deity) is triumphant. They were shouting this slogan (at Uḥud) whilst the Noble Companions ﷺ listened. The Prophet ﷺ asked, "Why do not you reply?" The slogan of the unbelie - ers which they shouted as they left was neither a physical blow, nor was there such a threat. Despite this, the Noble Prophet ﷺ roused his Companions to reply, as everything should be retaliated, even a slogan. The Noble Companions asked the Prophet ﷺ what slogan to reply with. He ﷺ instructed them to say: الله اعلٰى واجلُّ (Allāh is the Most-High, Most-Sublime), which rhymed with اعل هبل. There were other slogans of the unbelievers, to which a response and reply was given in a similar manner.

SAYYIDUNĀ ʿALĪ رضي الله عنه AT THE TREATY OF ḤUDAYBIYA

The Noble Prophet ﷺ had previously prophesised, "Henceforth, they will not attack us; we will attack them." How was this going to manifest? It was going to transpire by the Muslims setting out to challenge them thrice, just as they attacked thrice times. Hence, first Ḥudaybiya, then ʿUmrat al-Qaḍā', and lastly the

conquest of Makka Mukarrama took place, all part of the retaliation process.

It began when the Noble Prophet ﷺ told his Companions that they would set out to perform ʿumra, without any intention of fighting. The Prophet ﷺ also had a dream. Thus, this huge group of Muslims in iḥrām set out for Makka Mukarrama. The unbelievers impeded the Muslims outside of Makka.

As always, Sayyidunā ʿAlī ؓ accompanied the Noble Prophet on this occasion too. He was present at Badr and Uḥud, offering his commendable services at every phase. I want to give you a glimpse [of Sayyidunā ʿAlī's ؓ feats].

The marked role of Sayyidunā ʿAlī ؓ at Ḥudaybiya was when the Quraysh obstructed the Muslims, concluding that they would be allowed to return the following year for ʿumra, in accordance with the conditions of a treaty. It was Sayyidunā ʿAlī who wrote the treaty.

It is written that the Noble Prophet ﷺ instructed Sayyidunā ʿAlī ؓ to begin writing بسم الله الرحمن الرحيم. Suhayl ibn ʿAmr, who was representing the unbelievers, objected to this, saying, "Do not write بسم الله الرحمن الرحيم, instead write باسمك اللهم as you used to." The Noble Prophet ﷺ accepted and thus instructed Sayyidunā ʿAlī ؓ to write as Suhayl said.

Next, the Noble Prophet ﷺ instructed him to write: من محمد رسول الله (From Muḥammad, Allāh's Messenger), to which Suhayl ibn ʿAmr objected saying that it should be: من محمد بن عبد الله (From Muḥammad, the son of ʿAbdullāh). Allowing "From Muḥammad, Allāh's Messenger" to be written meant that they accepted the Prophet ﷺ as Allāh's Messenger, whereas their dispute with the Muslims was ultimately because they failed to accept him as Allāh's messenger. The Prophet ﷺ said, "Whether you believe it or not, I am Allāh's Messenger." However, they adamantly insisted that محمد رسول الله be replaced with محمد بن عبد الله.

Once again, the Prophet ﷺ accepted and instructed Sayyidunā ʿAlī ؓ to replace Rasoolullah with ibn ʿAbdullāh. Sayyidunā ʿAlī ؓ remained absolutely attentive at all times, without ever becoming inattentive or unmindful. Here, Sayyidunā ʿAlī ؓ refused saying: لا امحوك يا رسول الله (I cannot erase your name, O Messenger of Allāh!).

DOES A COMMAND TAKE PRECEDENCE OVER RESPECT OR RESPECT OVER A COMMAND?

At this point, a discussion arises as to whether an order takes precedence over respect or vice versa. Is it necessary to comply with an order, even if it is disrespectful, or will respect be given preference over a command? On this occasion, Sayyidunā ʿAlī ؓ taught us that in such places, respect takes precedence over a command, thus one should not execute an order which entails disrespect.

The Noble Prophet ﷺ then took it upon himself to erase it, asking where the words رسول الله were, as he ﷺ was the Unlettered Prophet. I often mention in my speeches that when we recite the Holy Qur'ān, we should think: "O Allāh! The Noble Prophet ﷺ was unlettered. How did he recite اَلْحَمْدُ لله رَبِّ الْعٰلَمِينَ, when an unlettered person cannot read? The fact that he ﷺ recited such an eloquent and articulate speech is a miracle in itself. How did such words emanate from an unlettered person?"

The Noble Prophet ﷺ ended up erasing it himself and then instructed him to replace it with: من محمد بن عبد الله . Ḥudaybiya was the first phase (of the three retaliations). Now, one of the conditions of the treaty was for the Muslims to go back and return the following year. Thus, they returned and set out to perform ʿUmrat al-Qaḍā' the following year.

Sayyidunā ʿAlī accompanied the Noble Prophet the following year as they set out to compensate for the ʿUmra of Ḥudaybiya. The story of Sayyidunā Ḥamza's daughter also took place during this expedition.

The Noble Companions state that during this journey, they were in the midst of the Quraysh, whose every child hated the Muslims. They were surrounded by enemies from all sides and, in this state, they were heading to perform ʿumra wearing iḥrām. They were in a constant state of unease, as they could not put it past the polytheists of Makka to cause mischief, seeing they were not at all loyal to their treaties; they were capable of anything.

The Companions also state that they walked shoulder to shoulder, in order to prevent the polytheists from inflicting any harm on the Noble Prophet. Here too, Sayyidunā ʿAlī was always at the forefront.

ʿUmrat al-Qaḍāʾ was the second (of three phases of retaliation). The third remained.

They returned to Madīna Munawwara after ʿUmrat al-Qaḍāʾ. The Prophet had previously said, "We shall attack (henceforth)." This edict was due to the fact that the Muslims had given enough respite to the unbelievers and endured unbearable torment from them. They would lie down where the unbelievers wanted them to, whilst they beat them, tortured them on scorching hot rocks, and dragged them through thorns.

The enemies say that Islām spread by the sword. We reply by telling them that the sword was never struck; it was merely shown. So, the Noble Prophet decided to set out on an expedition, but setting out for Makka Mukarrama was postponed, as there was just as great an enemy at Khaybar. Madīna Munawwara needed securing before heading for Makka Mukarrama. Thus, the Noble

Prophet ﷺ set out for Khaybar. Khaybar is being mentioned on a side note; it is not the third retaliatory expedition.

SAYYIDUNĀ ʿALĪ رضي الله عنه AT KHAYBAR

The Muslims travel to Khaybar and Sayyidunā ʿAlī رضي الله عنه plays the greatest role here also. As the combatants emerge, Marḥab emerges and starts waving his sword, calling out, "Is there anyone to face me?" Marḥab's end was worse than that of Walīd at Badr and ʿAmr ibn ʿAbd Wudd's at the Battle of the Trench. The battle was over after this initial combat. It did not ensue into a battle between two armies. Thereafter, Sayyidunā ʿAlī رضي الله عنه opened the gate of the fortress, hence earning the title "Conqueror of Khaybar".

After dealing with Khaybar, the Prophet ﷺ decided to conquer Makka. Thus, Ḥudaybiya was the first (of the three retaliatory expeditions), ʿUmrat al-Qaḍā' the second, and now the third was under way. He ﷺ told those who were selected to join the army to march towards Makka to prepare discreetly. Only they were aware of the war preparations and that the intended location was Makka Mukarrama.

SAYYIDUNĀ ʿALĪ رضي الله عنه AT THE CONQUEST OF MAKKA

Sayyidunā Ḥāṭib ibn Abī Baltaʿa رضي الله عنه was from the Muhājirūn who migrated from Makka. In spite of the Prophet's ﷺ explicit instruction not to inform anyone, he made the mistake of sending a letter to the leaders of the Quraysh, forewarning them of the Prophet's ﷺ intention to attack, because his wife and children were in Makka.

When the Noble Prophet ﷺ was informed by means of revelation that Ḥāṭib ibn Abī Baltaʿa ؓ had sent a letter with a woman, he ﷺ dispatched three horsemen: Sayyidunā Zubayr ؓ, Sayyidunā Miqdād ؓ and Sayyidunā ʿAlī ؓ. He ﷺ gave a detailed description about her and her location, telling them that they will find her at a place en route to Makka Mukarrama called Rawḍa Khākh. He ﷺ directed them precisely, like today's 'TomTom', instructing them to take the letter off her and bring it with them.

The three riders reached the location and saw the woman there. They asked her to hand over the letter. She denied having any letter with her. They attempted to obtain the letter from her by explaining to her, as well as threatening her, but nothing seemed to work. Finally, they told her that the Noble Prophet ﷺ had informed them and hence, there was no aspect of doubt in what they were saying. They gave her two options: they either undress her completely and take it off her, or she hands it over herself.

Out of fear of being undressed, she agreed to hand it over. She asked them to face the other direction, as she took it out from within her clothes. Without reading the letter, the three horsemen brought it to the Noble Prophet ﷺ.

The Prophet ﷺ sent for Ḥāṭib ibn Abī Baltaʿa ؓ. He immediately put his hands up and confessed to the Prophet ﷺ, saying, "O Messenger of Allāh! I did not do it to betray or deceive you. I was certain that informing them would not have harmed you in the slightest. However, because there is nobody to look out for my children there as none of my extended family live there, I thought that it will be a favour upon them if I forewarn them." Sayyidunā Ḥāṭib ibn Abī Baltaʿa ؓ was not of Makka Mukarrama, but had come and settled there. Arabs would allow outsiders to settle into their tribes. Thus, Ḥāṭib ibn Abī Baltaʿa ؓ was amongst

such people who were taken in by the Quraysh and who were not originally part of them.

Hence, the Noble Prophet ﷺ immediately responded that Ḥāṭib had told the truth. Sayyidunā ʿUmar ﵁ instantly unsheathed his sword, saying, "O Messenger of Allāh! Allow me to slay him." The Prophet ﷺ stopped him, stating that what he had said was the truth, and he asked Sayyidunā ʿUmar if he knew the rank Allāh had elevated the participants of Badr too?"

Whenever there was an issue regarding the participants of Badr, the Prophet ﷺ would say, "Do you not know that Allāh has addressed them beforehand saying:

اِعْمَلُوْا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةُ اَوْ فَقَدْ غَفَرْتُ لَكُمْ

'Do as you please, for Paradise is assured
for you (or I have forgiven you).'"

Have the critics of Sayyida ʿĀ'isha ﵂, Sayyidunā ʿUthmān ﵁ and Sayyidunā Muʿāwiya ﵁ not read regarding the high esteem of the Noble Companions ﵃? Do they not know who the participants of Badr are?

Look at how the Noble Prophet ﷺ forgave such a huge error on the part of Ḥāṭib ibn Abī Baltaʿa ﵁. No army or leader in the world would pardon treason, but the Prophet ﷺ pardoned him, saying, "O ʿUmar! He has spoken the truth."

Now, Sayyidunā ʿAlī ﵁ was part of the expedition which set out to conquer Makka.

SAYYIDUNĀ ʿALĪ AND THE CALIPHATE OF SAYYIDUNĀ ABŪ BAKR

Sayyidunā ʿAlī was amongst those who were constantly at the service of the Noble Prophet ﷺ. Examples of his proximity with the Prophet ﷺ have been related to you. Now listen to his proximity with the Noble Caliphs.

Sayyidunā Abū Bakr became the caliph. I began preparing a syllabus for history once, as our syllabus is deficient with respect to Islamic history. The history of prophethood and caliphate is not taught in its entirety. So, I ordered some history books in the early days, amongst which was a book written by an author from our school of thought.

Before giving it to the students, I examined the book only to find it contained an error. The book stated that Sayyidunā ʿAlī did not pledge his allegiance to Sayyidunā Abū Bakr until after the death of Sayyida Fāṭima. In other words, he did not accept Sayyidunā Abū Bakr as caliph for the first six months of his caliphate.

This book had been published many years ago, and was being published and taught all over the world. I wrote to the author and to those involved in the publication of this work in Lucknow, stating that it is an enormous error and a great accusation against Sayyidunā ʿAlī. Sayyidunā ʿAlī's pledge of allegiance to Sayyidunā Abū Bakr took place normally, just as the rest of Noble Companions. The only difference was that Sayyidunā ʿAlī was not amongst those who pledged allegiance to Sayyidunā Abū Bakr at Saqīfa Banū Sāʿida. This was because he was with the Ahl al-Bayt who were engaged in the burial rites of the Noble Prophet ﷺ, hence they could not come to Saqīfa Banū Sāʿida. The following day, Sayyidunā Abū Bakr was made to sit on the pulpit of Masjid Nabawī and the entire assembly pledged allegiance

to him again. Hence, those who were not present at Saqīfa Banū Sāʿida were also absent from the following day's pledge of allegiance at Masjid Nabawī.

However, Sayyidunā ʿAlī ﷺ pledged his allegiance to Sayyidunā Abū Bakr ﷺ on the third day, after the completion of the Noble Prophet's ﷺ burial. None of the Noble Companions ﷺ had any complaints or objections.

Regarding the book, I enquired from them where they had obtained the report of Sayyidunā ʿAlī pledging allegiance only after the demise of Sayyida Fāṭima ﷺ. It is not proven from any ḥadīth of the Prophet ﷺ; it is merely a historical account.

A large group [of scholars] reports this historical account of Sayyidunā ʿAlī ﷺ pledging allegiance on the third day. Sayyidunā ʿAlī ﷺ was unable to assist him totally, as Sayyida Fāṭima ﷺ became fatally ill for six months from the day of the Noble Prophet's ﷺ demise, thus he remained occupied with her. Hence, he presented himself to Sayyidunā Abū Bakr ﷺ and offered his complete services after the demise of Sayyida Fāṭima ﷺ. This was his second pledge.

The inaccuracy of these historical accounts is due to Ibn Shihāb al-Zuhrī's habit of *idrāj* [making additions], as stated by expert scholars:

فكان بعض اقرانه ربما يقول له افصل كلامك من كلام النبي صلى الله عليه وسلم

Some of his contemporaries would say to him, 'Distinguish your speech from the speech of the Prophet ﷺ?

This historical account is reported from Ibn Shihāb Zuhrī through twenty-five different chains of transmission. Within these twenty-five, nine of them are contradictory and do not contain the words of Sayyida Fatima becoming angry or breaking ties with Sayyidunā Abū Bakr.

Similarly, numerous chains do not mention a delay in pledging allegiance. Furthermore, besides Ibn Shihāb al-Zuhrī's reports, there are approximately eleven chains of transmission which relate differently to what he has narrated. For this reason, Shaykh al-Islām Muftī Taqi Usmani (may Allāh increase him in honour) in his Takmila Fatḥ al-Mulhim has discussed this issue at length over many pages. May Allāh reward him on our behalf with the best of rewards.

You will find hundreds of narrations which explain the connection and relationship Sayyidunā ʿAlī ﵁ had with Sayyidunā Abū Bakr ﵁ and his devotion to him. However, the Shias even have an adhān different to ours, as they recite: اشهد ان عليا ولي الله وخليفته بلا فصل (ʿAlī is the friend of Allāh and his [i.e. the Prophet's ﷺ) successor without intermission). In other words, his *khilāfa* was first, directly after the Noble Prophet ﷺ and not in fourth place. They claim that Sayyidunā Abū Bakr ﵁, Sayyidunā ʿUmar ﵁ and Sayyidunā ʿUthmān ﵁ were all extorters. Thus, they believed Sayyidunā ʿAlī ﵁ to be the first rightful caliph after the Prophet saw.

We reply to those who claim Sayyidunā ʿAlī ﵁ pledged allegiance to Sayyidunā Abū Bakr ﵁ six months later that Sayyidunā ʿAlī ﵁ pledged allegiance when everyone else did. Even those living outside of Madīna Munawwara had not yet pledged allegiance when Sayyidunā ʿAlī ﵁ had taken the pledge.

After the pledge of allegiance, Sayyidunā Abū Bakr's ﵁ battle against the apostates began. He decided that he himself would be the general of this army, and so he set out. Everyone tried to dissuade him, including Sayyidunā ʿUmar al-Fārūq ﵁, begging him to return. But it was Sayyidunā ʿAlī ﵁ who insistently and forcibly brought Sayyidunā Abū Bakr ﵁ back?

If Sayyidunā ʿAlī ﵁ harboured the slightest thought in his heart or mind that he was more worthy of caliphate, he would

have allowed Sayyidunā Abū Bakr رضي الله عنه to set out, for there was a likelihood of him being killed during battle, allowing Sayyidunā ʿAlī رضي الله عنه to become the caliph. However, Sayyidunā ʿAlī رضي الله عنه insisted on him returning after he had set out to fight the apostates. This was the most significant role of Sayyidunā ʿAlī رضي الله عنه during the caliphate of Sayyidunā Abū Bakr رضي الله عنه.

SAYYIDUNĀ ʿALĪ رضي الله عنه AND THE CALIPHATE OF SAYYIDUNĀ ʿUMAR AL-FĀRŪQ رضي الله عنه

Then came the caliphate of Sayyidunā ʿUmar رضي الله عنه and again, the two of them (Sayyidunā ʿAlī and Sayyidunā ʿUmar رضي الله عنهما) had a strong relationship. Sayyidunā ʿUmar رضي الله عنه loved Sayyidunā ʿAlī رضي الله عنه so much, that when allowances were fixed after Allāh Most High had bestowed the treasury (*bayt al-māl*) with abundant wealth, he ordered for Sayyidunā ʿAlī's رضي الله عنه name to be recorded first and it was Sayyidunā ʿAlī رضي الله عنه who was allocated the greatest allowance. Sayyidunā ʿUmar رضي الله عنه fixed an allowance of four thousand for himself and five thousand for Sayyidunā ʿAlī رضي الله عنه.

Sayyidunā ʿAlī رضي الله عنه was so devoted to Sayyidunā ʿUmar رضي الله عنه that he offered him his six-year old daughter, Umm Kulthum, in marriage. The Shias accuse Sayyidunā ʿUmar رضي الله عنه of snatching Sayyidunā ʿAlī's رضي الله عنه daughter from him.

We respond to this by saying that it was the same as Sayyidunā Abū Bakr رضي الله عنه devotedly offering his six-year old daughter, Sayyida ʿĀ'ʾishā رضي الله عنها, in marriage to the Noble Prophet ﷺ.

Sayyidunā ʿUmar رضي الله عنه was so pleased with Sayyidunā ʿAlī رضي الله عنه that the dowry he offered was a hundred times more than the customary rate, i.e. forty thousand dirhams. This narration can also be found in Shia books.

Next, Sayyidunā ʿAlī ﷺ carries out his most significant role during the most delicate stage of Sayiduna ʿUthmān's ﷺ caliphate. When the insurgent army came from Egypt the first time - they came on two separate occasions - and Sayyidunā ʿAlī ﷺ came to know of them, he travelled far out of Madīna Munawwara to impede them. He reprimanded them, "Why have you come?" he asked. They replied, "We have come for your sake."

"For my sake! ʿUthmān is my caliph and I accept him as the amīr al-mu'minīn," said Sayyidunā ʿAlī ﷺ. He then replied to every complaint of theirs, rebuked them and sent them back.

Thereafter, when the insurgents came to attack on the second occasion and surrounded the house of Sayyidunā ʿUthmān ﷺ, Sayyidunā ʿAlī ﷺ assigned both of his sons, Sayyidunā Ḥasan ﷺ and Sayyidunā Ḥusayn ﷺ, the duty of guarding the house.

Likewise, the relationship of Sayyidunā ʿAlī ﷺ, his family and the offspring of Sayyidunā Ḥasan and Ḥusayn ﷺ with the previous three caliphs was exemplary. They named their children Abū Bakr and ʿUmar.

This is a vast chapter. May Allāh Most High also guide the Shias. Their plots are a great cause of concern. Amongst the perils the Muslim umma currently faces are the Shiahs. The two holy cities (Makka and Madīna), amongst many other risks, are at danger from them. May Allāh Most High safeguard the two sanctified cities, and may He protect Islām and the Muslims.

You people will be preparing to leave now. From our saintly figures was a saint called Shaykh Khwāja Mumshād Daynūrī ﷺ who had a huge khānqāh. Whoever arrived at his khānqāh, he would ask them a question.

Shaykh Zakariyyā ﷺ also had a practice of enquiring from

anyone that arrived at his place. In a single breath, he would say, "Assalāmu ʿalaykum. Who are you? What brings you here? How long do you intend to stay?"

Shaykh Sayyid Abū 'l-Ḥasan ʿAlī Nadwī once brought a friend with him from Lucknow (to visit Shaykh Zakariyyā ﵀). Upon his return, his friend wrote a very interesting letter in which he noted his observation of the aforementioned habit of Shaykh Zakariyyā ﵀.

Similarly, Shaykh Khwāja Mumshād Daynūrī ﵀ would ask his guests, "Are you a traveller or a resident?" If he replied saying he would stay as long as the Shaykh advised and that he had come to stay forever, he would be allowed to stay.

Otherwise, if he said he was only passing by and decided to stay for a week or a month, or three days etc, he would reply, "No, you go and continue about your own business." The guest would plead, "But Shaykh, I want to stay with you for a few days?"

"No! After you stay for a few months, weeks or days, you will eventually express your desire to go. But how will I let you go, for I will have become somewhat attached to you during the course of your stay here?"

You people have also been here for a week or ten days now and we have had many gatherings together. May Allāh enable us to assemble for righteous causes time and time again, and may He allow us join the Master of Both Worlds ﷺ in Paradise.

THREE

SAYYIDUNĀ ḤASAN AL-BAṢRĪ ﵀

DATE OF BIRTH: Two years prior to the martyrdom of Sayyidunā ʿUmar al-Fārūq ﵁
PLACE OF BIRTH: Madīna Munawwara
DATE OF DEATH: 1st Rajab or 4th Muḥarram 110 AH (Difference of opinion)
Passed away at Basra

OUR TWO IMĀMS

Sayyidunā Ḥasan al-Baṣrī ﵀ holds the same status for us as Imām Abū Ḥanīfa ﵀ holds in Sharīʿa. Just as we follow Imām Abū Ḥanīfa ﵀ in matters of Sharīʿa and we take him as our imam; our greatest imām in spirituality is Sayyidunā Ḥasan al-Baṣrī ﵀. They were contemporaries, living in the same region at the same time. They lived in the same region for twenty-five years. Imām Abū Ḥanīfa ﵀ lived in Kufa while Sayyidunā Ḥasan al-Baṣrī ﵀ lived in Basra.

Just as Imām Abū Ḥanīfa ﵀ had his own madh'hab (school of jurisprudence) from which the Ḥanafī school originates, Sayyidunā Ḥasan al-Baṣrī ﵀ also had a madh'hab which continued for two to three centuries. Thereafter, the four renowned schools became popular, causing the other madh'habs like that of Awzāʿī and Layth ibn Saʿd to gradually die out. Hence, Sayyidunā Ḥasan al-Baṣrī ﵀ is our greatest imām in spirituality after the Noble Companions of the Prophet ﷺ.

Just as Ḥajjāj ibn Yūsuf tormented great saints, shed their blood and oppressed them, he also had an encounter with Sayyidunā Ḥasan al-Baṣrī ﷺ. He had a huge palace built in Wāsiṭ and would boastingly invite many prominent figures to it.

Sayyidunā Ḥasan al-Baṣrī's ﷺ lectures were attended by many people. Ḥajjāj sent someone to call him once and so he went. He told Sayyidunā Ḥasan al-Baṣrī ﷺ to accompany him to Wāsiṭ. Thus, they both went and Ḥajjāj showed him the palace. Upon touring the palace, Sayyidunā Ḥasan al-Baṣrī ﷺ adopted silence and remained patient. However, when Ḥajjāj sought his opinion on the palace, he reproached him quite harshly. Those present were dumbfounded, fearing the worst; nobody dared utter a single word of contempt to Ḥajjāj, whereas Sayyidunā Ḥasan al-Baṣrī ﷺ reprimanded him at length.

It is said that some of of Ḥajjāj's attendants or courtiers began pulling the shirt of Sayyidunā Ḥasan al-Baṣrī ﷺ whilst others tugged at his shawl. Meanwhile, someone (the name of whom is also recorded) tried to stop him, saying, "You have said enough, O Leader of the Believers in Hadīth (كفاك يا امير المؤمنين في الحديث)!" In other words, just as people revere the amīr al-mu'minīn for being the caliph, we accept you as the amīr al-mu'minīn in Hadīth. He pleaded to him that he had rebuked him enough. But Sayyidunā Ḥasan al-Baṣrī ﷺ showed no signs of stopping as he continued to admonish Ḥajjāj.

Ḥajjāj managed to momentarily subdue his anger, as he instructed for Sayyidunā Ḥasan al-Baṣrī ﷺ to be taken back and brought again to him at a certain time on the following day.

Now that Ḥajjāj had appointed the following day, everyone was convinced that this would be Sayyidunā Ḥasan al-Baṣrī's ﷺ last day. People were observing completions of the Holy Qur'ān and

supplicating to Allāh, fearing Ḥajjāj will not leave him without martyring him.

The following day, Ḥajjāj's men and forces came and escorted him to Ḥajjāj. Everything was set by his throne. The executioner stood ready with his sword in his hand and the leather was laid under the cutting block. This scene brought tears to the onlookers' eyes as they contemplated: "Such a great master, our spiritual teacher; what will happen to him?' As Sayyidunā Ḥasan al-Baṣrī ؒ approached Ḥajjāj, his lips were moving as he chanted softly.

Like an enraged lion, Ḥajjāj's eyes were red and he frequently changed seating positions restlessly. He was getting more and more uneasy. However, as Sayyidunā Ḥasan al-Baṣrī ؒ arrived in front of him, his infuriated condition switched immediately. He welcomed him warmly, as people generally did, taking him by the hand and seating him by his side. "How are you? How are your students? How is your work running?" he asked. The entire congregation was bewildered. Ḥajjāj quickly requested his prayers and let him leave.

"What happened?" the attendants of Sayyidunā Ḥasan al-Baṣrī ؒ asked him as he left. "What happened...? Do you consider him to be God?" he replied.

The congregation asked, "We were convinced you will not leave here alive, but what happened? Not only did you leave alive, but no other scholar has ever received such respect from Ḥajjāj ibn Yūsuf. We noticed you chanting something softly as you arrived, what was it? Was it a special supplication?"

Sayyidunā Ḥasan al-Baṣrī ؒ replied, "Yes. I was reciting this supplication at the time:

اَللّٰهُمَّ وَلِيَّ نِعْمَتِيْ وَمَلَاذِيْ عِنْدَ كُرْبَتِيْ اِجْعَلْ نِقْمَتَهُ عَلَيَّ بَرْدًا وَّسَلَامًا كَمَا جَعَلْتَ
النَّارَ عَلٰى اِبْرَاهِيْمَ بَرْدًا وَّسَلَامًا

> O Allāh! He who grants me favour! My refuge during my affliction. Make his anger upon me cool and safe, as You made the fire cool and safe upon Ibrāhīm.

May Allāh Most High cool the fire of Hell which we have ignited with our sins. Wherever in the world there is war, Allāh's punishment is descending, and signs of His displeasure are apparent, may He make them cool and safe. May he forgive our sins and the sins of the umma.

I was mentioning Sayyidunā Ḥasan al-Baṣrī ﵀, and how Ḥajjāj had everything prepared for his execution, the executioner having been called and the leather laid out, but a few words that Sayyidunā Ḥasan al-Baṣrī ﵀ uttered subdued him.

It became a chapter of history. We are talking about a tyrant whose heart never pitied anyone. He killed hundreds of thousands of people in battles and in prison. It is said that besides those that he had killed during wars, just those he had executed or in his prisons number 120 thousand. I related to you the story of his huge palace in Wāsiṭ and how Sayyidunā Ḥasan al-Baṣrī ﵀ admonished him. Allāh Most High protected Sayyidunā Ḥasan al-Baṣrī ﵀ through the aforementioned supplication.

THE PARENTS OF SAYYIDUNĀ ḤASAN AL-BAṢRĪ ﵀

Both parents of Sayyidunā Ḥasan al-Baṣrī ﵀ were slaves. His father, Yasār, was the freed-slave of Sayyidunā Zayd ibn Thābit ﵁, and his respected mother, Khayra, was the freed slave-girl of Sayyida Umm Salama ﵂.

ISLĀM ABOLISHED THE CONCEPT OF SLAVERY

Each and every aspect of Islām has been made a target. Lies have been fabricated, such as "Islām doesn't give women their rights" and "Islām gave birth to the concept of slavery". Which Muslim's sword made Sayyidunā Bilāl ؓ a slave? There were hundreds of thousands of slaves like this very Bilāl.

In actual fact, Islām used many means to abolish the concept of slavery which had been going on for centuries. Numerous precepts command the freeing of a slave. For example, if one takes an oath but is unable to fulfil it, its expiation is to free a slave. In this manner, Islām opened numerous avenues for the freeing of slaves.

WHAT IS CONCEALED IN THEIR HEARTS IS WORSE

They target different aspects of Islām, but we tolerate it nonetheless. However, some so-called Muslims target great personalities; (so we ask them) what happened to you? If the enemies loathe Sayyidunā Abū Bakr ؓ, Sayyidunā ʿUmar ؓ and Sayyidunā ʿUmar ؓ, what has happened to you?

THE NOBLE COMPANIONS ؓ IN THE SIGHT OF CRITICS

Critics of the Companions (*Ṣaḥāba*) ؓ alleging that the Noble Sahābah had embraced Islām, but the characteristics of the Days of Ignorance (*jāhiliyya*) had not left their hearts and minds. They then began to present evidence for it.

The first evidence they presented was the narrations which state that the opinions of Sayyidunā Abū Bakr ؓ and Sayyidunā

ʿUmar ﷺ differed regarding appointing Sayyidunā Qaʿqāʿ as the leader. They then claim that the Companions would quarrel with one another, hence the traits of jāhiliyya remained in them. They wrote a whole book regarding Sayyidunā ʿUthmān ﷺ.

Regarding Sayyidunā ʿUthmān ﷺ, who gave all his wealth for the sake of Islām, they claim that he acted dishonestly with the Islamic treasury. Nowadays, they target Sayyida ʿĀ'ishā ﷺ, claiming that girls were mistreated by getting them married in their childhood.

I mentioned the other day that this practice of marrying children was customary up until recently, as recent as sixty to seventy years ago. Such marriages used to take place in our villages. Young children used to be married. We saw it written on buses during our childhood that after the Independence, the government had made child marriages illegal. This practice was commonly upheld by every nation and religion up until recently, and it was considered lawful. The Arabs upheld this too.

So, this was what was imputed against Sayyida ʿĀ'ishā ﷺ. I have previously mentioned that amongst the Noble Companions, she has been subject to the most false accusations from non-Muslims and has been made a target of hatred. But may a thousand mothers be sacrificed for her sake, for the Qur'ān has clearly affirmed her status:

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

And the wives of the Prophet ﷺ are their mothers.

My mind went towards these things as I mentioned slavery. May Allāh forgive me, but one thinks: "Is there ever going to be an end to these accusations and oppression?" That is why it is hard to restrain oneself when the topic arises; otherwise, this is the gathering of your khānqāh in which I have related some

really beautiful stories. "Hit me more" he says to Imām Mālik ﷺ. In other words, hit me more so that for every strike, you relate a ḥadīth to me. So many blessings resulted from these incidents.

BIRTH OF SAYYIDUNĀ ḤASAN AL-BAṢRĪ

Both parents of Sayyidunā Ḥasan al-Baṣrī were freed slaves. Who were they freed by? They were freed by Sayyidunā Zayd ibn Thābit and Sayyida Umm Salama. They freed them without any reason, besides the fact that Islām promotes abolishing the concept of slavery.

His mother was the maid of Sayyida Umm Salama. Allāh Most High blessed this couple, Sayyidunā Yasār and Sayyida Khayra, with happiness by granting them a son. He was first raised in the lap of his own mother and thereafter his grandmother, Umm Salama. Although Umm Salama was not his real grandmother as she was not related to him by blood, her relationship with him was far above that of a grandmother.

Umm Salama sent this child to Sayyidunā ʿUmar al-Fārūq. After the privilege of being nurtured in the lap of the Mother of the Believers, Umm Salama, he was honoured with the privilege of sitting in the lap of Sayyidunā ʿUmar al-Fārūq who performed his *taḥnīk*. It is written that Sayyidunā ʿUmar moistened the date by placing it in his mouth using his own hand, and thereafter placed in it the mouth of the child.

THE TWO IMĀMS OF SHARĪʿA AND ṬARĪQA

I mentioned that we have two great imāms: one great imām in Sharīʿa, Imām Abū Ḥanīfa, and the second great imām is in the

spiritual orders of Taṣawwuf, i.e. Sayyidunā Ḥasan al-Baṣrī ﵀. Just as the top personalities of Islām like Sayyidunā Abū Bakr ﵁, Sayyidunā ʿUmar ﵁ and Sayyidunā ʿUthmān ﵁ were subject to criticism, likewise, when Sayyidunā Ḥasan al-Baṣrī ﵀ was seen to have the highest rank in the field of spirituality, he too was targeted. It wasn't a single faction like the Salafis that targeted him. Many amongst our own circle who oppose Taṣawwuf made him a target too. Many claims were made against him, but how did they do so? Just as the author of *Tafhīm al-Qur'ān* took the differing views of Sayyidunā Abū Bakr ﵁ and Sayyidunā ʿUmar ﵁ to denote arguing, which lead him to say that the 'traits of jāhiliyyah' had not yet left them, numerous accusations were made against Sayyidunā Ḥasan al-Baṣrī ﵀ too.

Hence, I am recounting the virtues of Sayyidunā Ḥasan al-Baṣrī ﵀. Firstly, what blessed parents he had: Sayyidunā Yasār and Sayyida Khayra ﵄. The one freeing his father was Sayyidunā Zayd ibn Thābit ﵁. What a great grandfather! He was honoured with the privilege of being the Noble Prophet's ﷺ scribe of divine revelation (*waḥy*). After the Prophet ﷺ, he was responsible for the compilation of the Holy Qur'ān during the reign of the rightly-guided caliphs.

What a great man! But unfortunately, the eyes and heart turn blind, and divine ability (*tawfīq*) is lifted from them [i.e. the critics], leaving them unable to see anything besides what is shown to them by their mentor, Iblīs. Thus, they head in the direction he guides them towards.

Allāh gathered so many virtues for Sayyidunā Ḥasan al-Baṣrī ﷀ. First, Umm Salama ﷀ nurtured him and then sent him to Sayyidunā ʿUmar al-Fārūq ﷀ for *taḥnīk*.

Sayyidunā ʿUmar al-Fārūq ﷀ took him in his lap and performed *taḥnīk* with his own blessed hand. Thereafter, he supplicated for him:

اَللّٰهُمَّ فَقِّهْهُ فِي الدِّيْنِ وَ حَبِّبْهُ اِلَى النَّاسِ

O Allāh! Grant him understanding of the religion and make him beloved to the people.

The spiritual, religious and worldly life of Sayyidunā Ḥasan al-Baṣrī ﷀ was already on course for perfection, to which this supplication added. These words assisted Sayyidunā Ḥasan al-Baṣrī ﷀ for the remainder of his life, a manifestation of which was when he was taken to Ḥajjāj and everyone began wailing.

MIRACLE OF SAYYIDA UMM SALAMA ﷀ

Sayyidunā Ḥasan al-Baṣrī ﷀ was born during the caliphate of Sayyidunā ʿUmar al-Fārūq ﷀ, two years prior to his martyrdom. Next came the caliphate of Sayyidunā ʿUthmān ﷀ. Now, the Mothers of the Believers (*ummahāt al-mu'minīn*) have this young child amongst them. Sayyida Umm Salama ﷀ actually became a mother to this child.

How? She was old. The last child she bore must have been many years earlier. It is stated that she showed so much affection to this child that when his mother, Khayra, would go out for some work and he would cry, she would breastfeed him herself. You can

consider this as a miracle from Allāh to Umm Salama رضي الله عنها and an honour for Sayyidunā Ḥasan al-Baṣrī رحمه الله that she breastfed him many years after her own children.

The Companions رضي الله عنهم say: تَدِرُّ ثَدْيُهَا لَبَنًا (Milk flowed copiously from her bosom).

So, this was how Sayyida Umm Salama رضي الله عنها breastfed Sayyidunā Ḥasan al-Baṣrī رحمه الله. It is also mentioned that she was so overjoyed that she used to have him sent around to the Noble Companions رضي الله عنهم.

Sayyidunā Ḥasan al-Baṣrī رحمه الله was fortunate to have sat in the laps of numerous Noble Companions رضي الله عنهم. All the Mothers of the Believers were like grandmothers to him. They would all take him to their homes. This is how he was raised.

THE BLESSED CEILING OF THE NOBLE PROPHET'S ﷺ APARTMENT

Sayyidunā Ḥasan al-Baṣrī رحمه الله says that in his childhood he would try to jump and touch the ceiling of the apartment that the Noble Prophet ﷺ resided in with Sayyida ʿĀ'ishā رضي الله عنها. The scholars of ḥadīth deduce the height of the Prophet's ﷺ apartment based on this child. What a privilege! Can anyone else receive such an honour?

BAY'AH (PLEDGE)

Let us move on. After the martyrdom of Sayyidunā ʿUthmān رضي الله عنه, Sayyidunā ʿAlī رضي الله عنه moved to Iraq. Sayyidunā Ḥasan al-Baṣrī رحمه الله also moved to Iraq either with Sayyidunā ʿAlī رضي الله عنه or after him.

It is stated that he pledged allegiance to Sayyidunā ʿAlī رضي الله عنه

when he was just fourteen years old. Those who oppose bayʿa and Taṣawwuf claim that their dates do not correspond, so how was the bayʿa possible? We do not see any problem with it, neither from a scholarly perspective nor historically. But, just as I previously mentioned regarding the one who sensed 'traits of jāhiliyyah' in Sayyidunā Abū Bakr ﵁ and Sayyidunā ʿUmar ﵁, here they sensed a defect in Sayyidunā Ḥasan al-Baṣrī ﵀ performing the bayʿa with Sayyidunā ʿAlī ﵁ at the age of fourteen.

I ENVY TWO SAINTS

Sayyidunā Anas ﵁ used to say that he envied the people of Basra because of two saints; one of the two was Sayyidunā Ḥasan al-Baṣrī ﵀.

Sayyidunā Anas ﵁ was a distinguished servant of the Noble Prophet ﷺ, a great personality, a great Companion. Despite this, he says that he envied two saints: Sayyidunā Ḥasan al-Baṣrī ﵀ and Ibn Sīrīn ﵀.

THE ULTIMATE MERIT

Sayyidunā Ḥasan al-Baṣrī ﵀ resembling the prophets of Allāh ﵈ in his manner of speech was widely acknowledged. Imām Ghazālī ﵀ goes to the extent of saying that all the Noble Companions of the Prophet ﷺ and the Followers (*Tābiʿūn*) unanimously agreed upon his speech resembling that of the Prophets' ﵈. These sublime qualities of Sayyidunā Ḥasan al-Baṣrī ﵀ were clearly evident to them, whereas those who oppose him seem to perceive defects only.

They could have attributed another virtue to him besides

likening his speech to that of the prophets, but they chose to highlight this aspect. Thus, those who look at him from a different perspective notice defects in him.

This is a lengthy and very bitter topic. Even within our circle, such persons are prepared who try to destroy the framework of Islām through their speeches, writings and conspiracies. May Allāh protect Islām and Muslims. Discussing these contentious issues on such blessed nights is unpleasant.

The issue of acquiring ḥadīths from Umm Salama ﵂ is also strange. Despite Sayyidunā Ḥasan al-Baṣrī ﵀ having stayed with her for fourteen years and travelling far and wide from Basra, including the ḥajj journey, alongside the fact that Sayyida Umm Salama was the last of the Prophet's ﷺ chaste wives to pass away in 63 AH - they still claim that he did not acquire any ḥadīths from her.

HE WAS NEVER SEEN LAUGHING

For the sake of brevity, I will conclude with one story which illustrates his virtue, otherwise, one can continue relating his incidents for hours. It was widely acknowledged amongst those who saw Sayyidunā Ḥasan al-Baṣrī ﵀ during his childhood in Madīna Munawwara, and amongst those Companions ﵃, Tābi'ūn and Tabʿ Tabiʿīn whom he saw and lived amongst after moving to Basra, that he was never seen laughing throughout his life.

What a remarkable merit it is to have not laughed throughout one's life! They say that he only ever laughed once. When? He laughed at the end, as he departed from this world.

It is said that as he breathed his last, he was seen laughing all of a sudden uttering the words, "Which sin?" and that was it, his eyes shut.

انا لله وانا اليه راجعون

His soul ascended. Everyone was left perplexed as to why, having not laughed all his life, he laughed and said, "Which sin?" News of this spread far and wide.

We were present with (Shaykh Zakariyyā ﵀) when he passed away. All we were being asked wherever we went was, "How did he pass away? What happened?"

Likewise, the incident of Sayyidunā Ḥasan al-Baṣrī's ﵀ death became famous everywhere, i.e. that he laughed at the time of his death and uttered the words, "Which sin?"

WHICH SIN?

An attendant of Sayyidunā Ḥasan al-Baṣrī ﵀ had a dream in which he enquired why he laughed and uttered the words, "Which sin?"

He replied saying that when the Angel of Death (*malak al-mawt*) came to extract his soul, he heard someone say, "Be harsh with him and look at every one of his sins." Thus, he laughed replying, "Which sin?"

What a life he must have lived! What a life, if he was able to challenge them asking: "Which sin?" His contemporaries used to say:

كانوا يقولون هذه كلها ببركة ارضاع ام سلمة رضي الله عنها

All this was through the blessings of Sayyida
Umm Salama ﵂ having breastfed him.

The Companions ﵃ and Followers (*Tābiʿūn*) used to compare him with Ibn al-Fajā'a who was accepted as the bravest man in Arabia. Sayyidunā Ḥasan al-Baṣrī ﵀ was so brave and courageous that there was nobody else with whom he could be compared besides Ibn al-Fajā'a. In a similar manner, he was highly regarded for his eloquence, articulation and handsomeness. Furthermore, he was actually named Ḥasan by Sayyidunā ʿUmar al-Fārūq ﵁, for he was encaptured by his beauty when he saw Sayyidunā Ḥasan al-Baṣrī ﵀ (as a child), and hence instructed for him to be named Ḥasan (meaning beautiful).

May Allāh Most High pardon us by means of these saints. We supplicate by virtue of these saints that Allāh Most High accepts our gathering here and our defective worship. May Allāh Most High inspire us with his love and May He enable us to dye ourselves in His hue.

صِبْغَةَ اللهِ وَمَنْ اَحْسَنُ مِنَ اللهِ صِبْغَةً

WHAT MUST THE CALIBRE OF MUḤAMMAD THE SENIOR ﷺ BE?

There was a high-ranking scholar of ḥadīth from Qayrawān called Mālik al-Ṣaghīr (junior).

Just as a sage and philosopher who read the books of Imām Muḥammad ﵀, such as *Al-Siyar al-Ṣaghīr*, *Al-Siyar al-Kabīr*, *Al-Mabsūṭ* and Al-*Ziyādāt*, concluded by saying that if this is the calibre of Muḥammad the Junior, then what must the calibre of Muḥammad the Senior be? What must his knowledge be like? [referring to the Prophet ﷺ]

Similarly, there was a saint of Qayrawān who followed the Mālikī school known as Mālik al-Ṣaghīr (Mālik the Junior). Allāh Most High had granted him so much knowledge that he was compared with Imām Mālik in this regard. He had a disabled daughter.

As previously mentioned, the wife of General Zia brought his disabled daughter to Shaykh Zakariyyā in Madīna Munawwara. He saw that they were not observing ḥijāb. For us a single handkerchief or tissue is sufficient when we cry on a day of crying. Shias have a dhākir who comes and incites them to cry. We occasionally cry but the friends of Allāh cry all night and on every night.

Small handkerchiefs would not suffice Shaykh Zakariyyā. He always kept with him an unstitched lungi (loin-cloth), similar to the type we wear, regardless of whether he was in the Ḥaram or at his bedside. Even before we could seat him as we took him into the Ḥaram, he would begin to weep. If you passed by him even after three hours, he would be in the same state, trembling as tears endlessly flowed from his eyes. Every so often his lungi would become soaked in his tears.

So, when the wife of General Zia entered, Shaykh Zakariyyā quickly put the lungi over his face so that he would not see her and she could not see him. Such was his observance of ḥijāb!

The wife of Mālik al-Ṣaghīr took his disabled daughter to a big saint called Shaykh Muḥarriz to request prayers for her, as she was born disabled. Shaykh Muḥarriz recited a few prayers on her whereafter she began to walk, despite being disabled from birth.

As I left from here the other day, some youngsters met me at the door asking for me to repeat the supplication recited by Sayyidunā Ḥasan al-Baṣrī in the court of Ḥajjāj ibn Yūsuf, so

that they could record it. In the same manner, they asked Shaykh Muḥarriz what he recited. “Nothing. All I did was entreat Allāh to cure her by virtue of her own father’s rank with Him,” he replied.

It is said that the status of her father, Mālik al-Ṣaghīr, was made manifest by this. How great a status must he have possessed! It was his own daughter who was disabled, which means he himself must have been praying for her, but as soon as a supplication was offered by virtue of him, she was cured and was able to walk.

May Allāh Most High answer our supplications by virtue of these saints and may He keep us on the path of guidance, and protect us from Satan and our base desires.

SAYYIDUNĀ ḤASAN AL-BAṢRĪ ﵀ AND ELOQUENCE

I was speaking about Sayyidunā Ḥasan al-Baṣrī ﵀, saying that Allāh Most High granted him perfection in every quality. Dozens of Hadīth scholars (muḥaddithūn) say there was no quality in which Sayyidunā Ḥasan al-Baṣrī ﵀ was not unparalleled. He reached sublimity in every merit, be it literacy, knowledge, or eloquence.

It is said that Ḥajjāj ibn Yūsuf was the epitome of eloquence, as there was nobody more eloquent than him in Arabia. Some would say that there was nobody more eloquent than Ḥajjāj ibn Yūsuf and Sayyidunā Ḥasan al-Baṣrī ﵀ in Arabia. Furthermore, drawing a comparison between the two, they would say that Sayyidunā Ḥasan al-Baṣrī ﵀ is more eloquent than Ḥajjāj. What a master of eloquence and language he must have been!

Such was the extent of his bravery, that he would be compared with the Arab archetype of valour, Ibn al-Fajā'a. Moreover, it was said that he surpassed Ibn al-Fajā'a in bravery and valour. Hence, it was his annual practice to join the army in battle. It is said that Sayyidunā Ḥasan al-Baṣrī ﷀ took part in the greatest war that took place in Kabul during the era of the Companions ﷀ and Followers (*Tābiʿūn*). May Allāh Most High, through the blessings of him setting foot there, protect the people of that region, and save them from oppression, and may He set an admonitory punishment upon the oppressors.

THE EXTENT OF HIS BEAUTY

And the extent of his beauty! Upon seeing his handsomeness in his childhood Sayyidunā ʿUmar al-Fārūq ﷀ exclaimed, "What beauty! Name him Ḥasan (the beautiful)." It is said that even when he exceeded eighty years of age, the extent of his beauty was exactly the same. It is also stated regarding his build that the width of his forearm (which is considered thin amongst the bones) was a whole handspan.

His bravery, valour and gallantry were distinguished. Allāh Most High had given him awe, but against who? It was solely for the tyrants. When he was called by tyrants like Ḥajjāj and Ibn Hubayra - who would cause huge armies to tremble and whose refuge thousands of people would seek - Sayyidunā Ḥasan al-Baṣrī's ﷀ appearance would make them tremble. However, the condition of Sayyidunā Ḥasan al-Baṣrī ﷀ himself was quite different.

THE EXTENT OF HIS HUMBLENESS

It is stated that he was also an epitome of humbleness. Nobody will have seen someone as humble as him. How? It is written that when he would be approaching, those seeing him would assume he had just returned from the burial of his own brother. He would walk with such weakness and frailty, like a person who has returned from the burial of his brother.

It is written that he would arrive at a gathering and simply sit down. We tend to have royal entries, where preparations are made with cushions and chairs set conspicuously on stages. However, Sayyidunā Ḥasan al-Baṣrī ﵀ would sit as the one who has been made to sit on hide awaiting his neck to be slain. How humble of a man must he have been!

Hence, the close attendant of the Noble Prophet ﷺ, Sayyidunā Anas ibn Mālik ﵁, says that I envy the people of Basra because of two people: Ḥasan al-Baṣrī and Ibn Sīrīn. He is commending and certifying them..

MAWLĀNĀ ḤASAN

Nowadays, I have noticed that some of our own students despise traditionalism. They seem to imitate Salafis and people of other sects. This malady is a result of of an inferiority complex. It slowly develops and creeps into institutes, conferences, madrasas and khānqahs, and it spreads everywhere.

I have observed over the past few years that our students address teachers by, saying, "Ustādh! I would like to ask you about such-and–such issue." Why? They claim students over in Arab nations use ustādh to address their teachers (as opposed to mawlāna) and that they despise the title mawlāna used in our

regions as it seems 'old-fashioned' to them, whereas Sayyidunā Anas ibn Mālik ﵁ used to call Sayyidunā Ḥasan al-Baṣrī ﵀ Mawlānā Ḥasan.

This word that emanated from the blessed tongue of Sayyidunā Anas ibn Mālik ﵁ has been used for centuries. What a great title it is for a scholar, (originally) given to Sayyidunā Ḥasan al-Baṣrī ﵀ by the close attendant of the Noble Prophet ﷺ, Sayyidunā Anas ibn Mālik ﵁.

SAYYIDUNĀ ḤASAN AL-BAṢRĪ ﵀ AND THE MUʿTAZILĪ SECT

I mentioned that Sayyidunā Ḥasan al-Baṣrī ﵀ was extremely humble. It is stated that Wāṣil ibn ʿAṭā joined his lecture circles, thus he was considered one of Sayyidunā Ḥasan al-Baṣrī's ﵀ students. However, Wāṣil erred at one point, whereafter he began arguing and debating with Sayyidunā Ḥasan al-Baṣrī ﵀.

It is stated that Sayyidunā Ḥasan al-Baṣrī ﵀ did not use the usual approach of using phrases such as "expel him" or "beat him". He never replied to any of his erroneous arguments, but rather, he remained patient and must have stared at him intently.

As per Allāh's decree, he stood up and left the circle. The effect of what Sayyidunā Ḥasan al-Baṣrī ﵀ said regarding him remains until today. He said:

اِعْتَزَلَ عَنَّا

He has separated from us.

He used the word *iʿtizāl*, as a result of which Wāṣil became the leader of the Muʿtazilīs. The Muʿtazilī sect remains until this day, the founding leader of whom is Wāṣil ibn ʿAṭā.

We have seen these things within our saints too. These things find their roots from those times. I gave many examples, such as spending all night in worship, reciting the entire Holy Qur'ān daily, reciting the Holy Qur'ān twice daily, and abstinence from food for prolonged periods. I spoke continually regarding how our fasts are only about sixteen to seventeen hours long, and how various saints used to fast for two days, three days, five days, and the longest fast in record is seven days.

Within our Chistiyyah order, there were saints who had surpassed even that (i.e. seven). In short, such accounts of their spiritual struggle (*mujāhada*) were always transmitted, in order to encourage those who follow to emulate their predecessors.

NOTHING BUT RECITATION

I mentioned the practice of Shaykh Zakariyyā ﵀ of reciting one whole Qur'ān daily in the blessed month of Ramaḍān. He discussed with his companions how during Ramaḍān, both Imām Shāfiʿī ﵀ and Imām Abū Ḥanīfa ﵀ would complete one whole recital of the Holy Qur'ān in the day and another at night. Hence, we should also spend a similar Ramaḍān in which we complete one whole recital of the Holy Qur'ān in the day and another at night. Thus, in that particular year in Ramaḍān, Shaykh Zakariyyā ﵀ recited the entire Holy Qur'ān fifty-six times. Such resemblance in everything is common.

You recently heard during the mention of Quṭb al-Dīn Bakhtiyār Kākī ﵀ that as he listened to the recitation of the poem:

کشتگانِ خنجرِ تسلیم را
ہرزماں ازغیب جانے دیگراست

Those who are martyred with Allāh's dagger of submission
and pleasure are granted a new lease of life at every moment,
as they are slain and brought back to life over and over.

He became lost in the love of Allāh as soon as he heard this verse, and he continued repeating it until he passed away.

It has been reported about the very saint from Qayrawān [who was mentioned previously] that a recitor began the recitation of Sūra al-Qāriʿa. The saint started to cry as soon as he began reciting. Before he could even complete Sūra al-Qāriʿa, he breathed his last. His life ended as the sūra ended. This was how deeply they were affected through the Holy Qur'ān and through poetry.

SIMILAR LIGHT AND FRAGRANCE

I mentioned that their fragrance was also similar; fragrance emanating from the grave of Imām Bukhārī ﵀ and from the soil of Shaykh Zakariyyā's ﵀ grave.

I mentioned that a bright ray of light was seen ascending from his grave after his burial. I mentioned regarding Shakh Ṣābir Piyā Kalyarī ﵀ that rays of light as bright as sunlight could be seen from his grave. Similarly, pillars of light were seen rising from the grave of Imām Bukhārī ﵀, not only once, but continuously for a long time. I mentioned the other day that it was not a single pillar of light, but rather many pillars were seen.

So the saints resembled one another in everything, both in their spiritual struggles (*mujāhadāt*) and in the miraculous favours

granted to them by Allāh, as a result of their spiritual struggles (*mujāhadāt*).

SHAYKH ZAKARIYYĀ ؒ AND DOGS

I related the story of Shaykh Zakariyyā ؒ to you. When I used to push his wheelchair from the old student halls after his lectures, he would occasionally urge me to hurry, stating that he needed to relieve himself. I used to push the wheelchair really fast, and dogs used to run after us and bark. The Shaykh would address the dogs, and on occasions with tears in his eyes, say, "O brother! Why do you follow me? I am your brother." Where did he take this from?

SAYYIDUNĀ ḤASAN AL-BAṢRĪ ؒ AND THE DOG

Shaykh Zakariyyā ؒ took this from Sayyidunā Ḥasan al-Baṣrī ؒ. It is stated that he was once walking along when he saw a dog. Just like Shaykh Zakariyyā said, "O brother! Why do you bark at me as I am your brother?", Sayyidunā Ḥasan al-Baṣrī ؒ raised his hands in supplication and prayed, "O Lord! Forgive me by means of this dog."

Sayyidunā Ḥasan al-Baṣrī ؒ supplicated for forgiveness by virtue of a dog just as we supplicated to Allāh to pardon us by virtue of these saints. What absolute humbleness!

THOSE WHO HARMED SAYYIDUNĀ ḤASAN AL-BAṢRĪ رحمه الله

As Sayyidunā Ḥasan al-Baṣrī's رحمه الله gaze of anger fell upon Wāṣil ibn ʿAṭā and a whole sect of Islām's enemies came into existence until the Day of Judgement. Likewise, someone was disrespectful towards the Prophet ﷺ and as he left the Noble Prophet ﷺ prophesised: يَخْرُجُ مِنْ ضِئْضِئِ هٰذَا قومٌ

Hence, the Māriqa sect emerged from his progeny and is still in existence. There are actual organisations of the Māriqa and Khawārij, and all this is the result of a true statement.

THOSE WHO HARMED SHAYKH ZAKARIYYĀ رحمه الله

The condition of those whom Shaykh Zakariyyā رحمه الله looked at in anger was similar.

There was once a strike, where Shaykh Zakariyyā رحمه الله, the principal and many other teachers explained to the students, but they refused to stop. Shaykh Zakariyyā رحمه الله then called for Shaykh Yūsuf (Kandhalwī) to come and advise the students. The speeches of Shaykh Yūsuf رحمه الله used to bring the discourses of Shaykh ʿAbd al-Qādir Jīlānī رحمه الله to mind. But again, it made no difference to the students' attitude. So, Shaykh Zakariyyā رحمه الله announced that he was heading for the lecture hall and that the students may follow him. However, three students impeded him by blocking the staircase.

When Allāh Most High seizes divine ability (*tawfīq*) from a person, this is what happens as a result. The Shaykh never said anything to them at the time, but once things settled down, they went on to either leave or be expelled from the institute.

The uncle of one of those who rebelled wrote a letter to Shaykh Zakariyyā رحمه الله during our era. He wrote, "Shaykh! Our family was

really saddened and distraught because of the student who rebelled and left you. Just yesterday he drowned in a pool and died." The second of the three ended up in a similar state.

The third wrote to the Shaykh himself and reminded him of what had happened, for it had been a long time. He wrote, "I was the leader of the students who rebelled, and I caused you distress, as a result of which there was a murder in our area and I was falsely accused of it. I did not commit the murder but the blame was put on me. The District Court issued a death penalty so I appealed at the High Court. The High Court upheld the death penalty, so I appealed further at the Supreme Court. There too, the death penalty was upheld. I am on now on death row and I beg you to forgive me for the crime I committed."

Shaykh Zakariyyā ﷺ responded to his letter and, as a result, he wrote back thereafter, informing the Shaykh how his appeal which was put before the Indian President was accepted and he received a presidential pardon so many days after receiving the Shaykh's letter (of pardon). Thus, he was finally released.

PUNISHMENT FOR INSULTING SHAYKH AL-ISLĀM MADANĪ ﷺ

As I mentioned, look how all saints have similar occurrences. A similar incident occured with Shaykh al-Islām Madanī ﷺ as did with Wāṣil ibn ʿAṭā and the three students who obstructed Shaykh Zakariyyā's ﷺ path on his way to the ḥadīth lecture hall. This time, Allāh decreed it so, that there were some students of Gujarat involved.

I had seen two of them in my childhood. In those days, I was still a child and was memorising the Qur'ān. At the time, I did not understand who saints were and the graveness of their curse.

Although we did not know about these things, we saw that one of the students who insulted Shaykh al-Islām Madanī ﵀ became insane. People used to say that he was punished for insulting Shaykh al-Islām Madanī ﵀. A second person also suffered in a similar way.

As I mentioned, there is a similitary between the actions, miracles and spiritual struggles (*mujāhadāt*) of Allāh's pious servants.

VOWING TO PERFORM 125 THOUSAND ṬAWĀFS

Listen to the spiritual struggle (*mujāhada*) of 125 thousand ṭawāfs. Once, some pomegranates from Ṭā'if were sent for Shaykh Zakariyyā ﵀. They were really big and sweet. The Shaykh remarked, "I would like to send some pomegranates for Shaykh Aḥmad ʿAlī Lāhorī's ﵀ son, Shaykh Ḥabībullāh. But the problem is he secludes himself from people and nobody knows where he resides."

I promptly said, "Shaykh! I will take the pomegranates to him." The Shaykh then handed me the pomegranates and I took them to Shaykh Ḥabībullāh and returned.

Upon returning back to the Shaykh, he enquired in detail regarding what happened. It is a long incident but I shall relate it in brief. I began relating, "Shaykh! When Shaykh Ḥabībullāh reached here, he had nowhere to stay, no means of livelihood or income, nor had he been permitted to reside here. He vowed, 'O Lord! If I am granted permission to settle here, I will perform 125 thousand ṭawāfs."

Shaykh Zakariyyā ﵀ was of an eager disposition in everything. When I had only related this much he asked, "So did he perform the ṭawāfs then?" I replied, "Shaykh Ḥabībullāh's attendants say

that “before he had even received an official permit to stay, he began performing the ṭawāfs. Day and night, we would see him engaged in ṭawāf.”

From his attendants, Shaykh Ghulām Rasūl says that they had never seen anyone perform ṭawāf as fast as him. Finally, he completed the ṭawāfs and as a result, he received an official permit from the government to stay, as Allāh Most High had accepted his vow. He was not only granted permission to stay, but rather, the government was prepared to make residential arrangements for him. They offered him a regular allowance, a house and living arrangements, but Shaykh Ḥabībullāh declined stating that any corner of the Ḥaram was sufficient for him to stay in. At the time, there were rooms in the basement of the Ḥaram, so he was granted one of these rooms and he resided there.

ALLĀH’S ACCEPTANCE DESCENDING

Shaykh Ḥabībullāh completed his 125 thousand ṭawāfs. A saint saw a vision (*mukāshafa*).

I mentioned that the true servants of Allāh Most High have limbs which are luminous, pure and free of sin. Their ears, eyes, tongues, hearts and minds are all clean. Our sins are an obstacle in the way of everything. We fail to perceive the mercy descending at this moment in time.

I read about a particular saint who mentions regarding another saint, that whenever anybody would come to him requesting prayers and he then supplicated for them, he would see the divine acceptance of his prayer from Allāh Most High descending. We do not see the descending angels of mercy or the angels of punishment but these saints do.

Abū Zurʿa says that Abū Yaḥyā al-Nāqid saw a ḥūr (damsel of Paradise) standing at the entrance of the heavens. “Would you like to buy me?” she asked as he stared at her. “What is your price?” he asked. She replied asking, “What price will you pay?”

It is recorded in his biography that he replied by telling her he would recite the entire Holy Qur’ān four thousand times or fourteen thousand times [according to a variant account]. Just as Shaykh Ḥabībullāh completed 125 thousand ṭawāfs, Abū Yaḥyā al-Nāqid also recited the entire Qur’ān four or fourteen thousand times. It became well known as he would do nothing but recite. All attendants and family members knew of this deal.

Abū Yaḥyā al-Nāqid informed everyone of his deal and that his continuous recitation was for that purpose. He would keep a count of his recitations. It is said that upon looking up after completing the fourteen thousandth recitation, the voice of a ḥūr was heard. Abū Yaḥyā al-Nāqid was the student of Imām Aḥmad ﵀.

I related the incidents regarding the calls from the heavens, including the incident of the saint for whom there was a call from the sky. The entire congregation of people seated around these saints would hear these calls and so would the saints themselves. I mentioned that goodness and bestowments that used to descend have ceased. You will not have heard of such a call in recent times. I also related incidents of fragrance emanating from graves. Such incidents are still being witnessed first hand and heard of (through others).

So, all those present heard the call of the ḥūr, “Here I am, all yours!” The voice of the ḥūr came from above. The soul of the saint left his body instantly.

We should utilize these blessed hours to beseech Allāh Most High, as only a few hours remain. We have spent this blessed

month engaged in our worldly duties and sins; may Allāh Most High forgive us. Those who (are determined to) earn do earn. How? Well, you have heard the accounts of numerous saints in this regard. May Allāh Most High enable us to follow them.

FOUR

KHWĀJA ʿABD AL-WĀḤID ﵀

○

DATE OF DEATH: 27th Ṣafar 170 AH or 176 AH or 177 AH or 178 AH or 186 AH
BURIAL PLACE: Basra

Like Fuḍayl ibn ʿIyāḍ ﵀, although he was not living a life of crime, Khwāja ʿAbd al-Wāḥid ﵀ was not associated to the spiritual orders either. He was living a normal life of piety. However, when Allāh Most High intends to grant someone His closeness, He creates the means for it, just like with Fuḍayl ibn ʿIyāḍ ﵀, who was climbing a ladder, heard a voice from the sky and changed totally.

In a similar manner, it is written regarding Khwāja ʿAbd al-Wāḥid ﵀ that he had slaves and slave girls. A slave of his once sought his permission to leave everyday before nightfall after having fulfilled all his duties, in exchange for one dinār. Khwāja ʿAbd al-Wāḥid ﵀ considered it worthwhile as there was nothing for him to lose. In those days, they would send their slaves out for labour and receive the income from it. Thus, the slave would present Khwāja ʿAbd al-Wāḥid ﵀ with a dinār everyday.

NOW GRANT ME A DĪNĀR FOR MY SUPERFICIAL MASTER

Somebody once suggested to Khwāja ʿAbd al-Wāḥid ﵀, "Shaykh! Your slave gives you one dinār everyday; have you ever thought

about where he gets it from? How can a slave earn a dinār daily?" This suggestion was probably based on suspicion. It sparked concern in Khwāja ʿAbd al-Wāḥid, and he felt the issue should be investigated.

As the slave left one evening after having completed his duties, Khwāja ʿAbd al-Wāḥid followed. They carried on until nightfall, and the slave entered a graveyard and stood in ṣalāh all night long. After worshipping all night, he raised his hands at dawn to supplicate. After making his supplications, he concluded by saying, "O Ultimate Master! Give me a dinār for my superficial master." He begged Allāh for a dinār to give to his master, Khwāja ʿAbd al-Wāḥid. "O Supreme Master! I seek a dinār from you for my superficial master."

It is reported that as soon as he finished supplicating, the dinār fell in his hand and he went on his way.

Khwāja ʿAbd al-Wāḥid said: "O Lord! All that I have observed from the beginning of the night until now, am I dreaming or is it real?" He was perplexed and perturbed as he asked for forgiveness saying: "O Allāh! What was my impression of this man! I set out behind him to check where he was stealing the dinār from, but in reality, it was falling directly from the sky without any intermediary."

Now Khwāja ʿAbd al-Wāḥid waited for sunrise to return home. He left the graveyard but the slave had already gone, and he found himself in a strange place. "What area is this? Where have I ended up?" he thought to himself. He approached the people and asked for directions to his own area, but the people laughed at him, telling him that he was very far away. "How far is it?" he asked.

"We do not know, but it is really far, somewhere over in another country," they told him.

He now became really worried and prayed, "O Lord! What should I do now?"

He then spotted a horseman riding towards him at great speed. As he drew close, he offered salām and asked him how he could get back home. The horseman laughed at Khwāja ʿAbd al-Wāḥid ﵀ and told him that if he were to ride at the same speed at which he had just seen him riding, it would take him two years to reach home.

Seeing Khwāja ʿAbd al-Wāḥid ﵀ worried, the horseman advised him to stay in the same place and wait until nightfall for his slave to return again, as it was obvious he could only return home with the slave, and not alone.

Khwāja ʿAbd al-Wāḥid ﵀ says that he spent the whole day there, waiting for nightfall. As night approached, the slave arrived. He states that he did not have the courage to approach the slave, who again said *Allāhu Akbar* and commenced his ṣalāh immediately upon arrival.

I AM REALLY FOND OF THIS PRACTICE OF HIS

Shaykh Zakariyyā ﵀ would remain busy (in worship) near Bāb ʿUmar. A saint who was once sitting by Shaykh Zakariyyā ﵀ told him that he had just seen the Noble Prophet ﷺ, who said that Shaykh Zakariyyā does not converse with anyone. He either engages in invoking peace and blessings upon me or when he has finished, he says *Allāhu Akbar* and commences ṣalāh. Then the Noble Prophet ﷺ said, "I really love this practice of his."

Similarly, the slave immediately said *Allāhu Akbar* and offered ṣalāh all night long. As on the previous night, he concluded with the words, "O Ultimate Master! Give me a dinār for my human master," and the dinār came.

Khwāja ʿAbd al-Wāḥid ﷺ says that the slave looked back as he was leaving and noticed him, hence he handed both dinārs over to him. He further says that on that very night, he decided that he could no longer be the master of this slave, as he felt that the slave was in reality his master. The slave remarked, "You have decided to set me free?" as he handed the two dinārs to Khwāja ʿAbd al-Wāḥid ﷺ. He then picked some stones off the floor and gave them to Khwāja ʿAbd al-Wāḥid ﷺ.

THROW DUST IN THEIR FACES

A disciple of Shaykh al-Islām Madanī ﷺ was once sat in the company of Shaykh Zakariyyā ﷺ. He sought Shaykh's permission to say something, so Shaykh, thinking that he may want to suggest something, granted him permission. He then took a deep breath and began reciting poems, just like I mentioned that ʿAtīqi Ṣāḥib (who led Jumuʿa prayer yesterday) once gave me a lengthy poem which he had compiled, entitled 'Shaykh Yūsuf, our man of excellence'. I reminded him of that incident.

So, the disciple of Shaykh al-Islām Madanī ﷺ began reciting the poems he had compiled in praise of Shaykh Zakariyyā ﷺ. As soon as he began reciting, Shaykh Zakariyyā ﷺ remarked, "O Ḥāfiẓ! Pick up some dust." The flooring was of bricks, similar to the bricks you see as you step out of this building by the fountain. The Shaykh instructed him for a second time, "O Ḥāfiẓ! Pick it up quick!" Ḥāfiẓ somehow gathered dust from here and there and gave it to the Shaykh. The Shaykh took it and threw it in the face of the person who was reciting the poems [in praise of him] stating, "We have been instructed in a ḥadīth:

فَاحْثُوْا فِيْ اَفْوَاهِهِم التُّرَابَ

Throw dust in their faces.

In other words, throw dust in the faces of those who praise you.

The slave [of Khwāja ʿAbd al-Wāḥid ﵀] lifted some stones from the ground and said, “You are freeing me, so take this as a gift from me.” Khwāja ʿAbd al-Wāḥid ﵀ took them and followed the slave, only to realize that they reached their area within minutes, just as he had reached there in minutes the night before. Khwāja ʿAbd al-Wāḥid ﵀ opened his hand, only to find that the stones had become priceless jewels and diamonds, the price of which nobody in the world could pay.

PERFORMING FAJR WITH THE WUḌŪ OF ʿISHĀʾ FOR FORTY YEARS

May Allāh Most High give us the ability to follow and emulate these saints. Allāh Most High has blessed us with such amazing people, regarding whom I mentioned that neither can we comprehend their status and saintliness nor their spiritual struggles and worship. Although Khwāja ʿAbd al-Wāḥid ﵀ did not really tread the path of knowledge in his early life, but thereafter, Allāh Most High granted him so much that for forty years, he performed his fajr prayer with the same wuḍū with which he offered his ʿishāʾ prayer.

Today after ʿaṣr, we were reading the book of Shaykh Zakariyyā ﵀ which stated that forty Followers (*Tābiʿūn*) have been reported through successive transmission (*tawātur*) to have offered fajr prayers with the same wuḍū with which they offered ʿishāʾ prayers. It was the great Imām Abū Ḥanīfa’s ﵀ lifelong practice

to perform his fajr prayer with the same wuḍū with which he offered his ʿishā’ prayer, just as it was Imām Shāfiʿī’s ﵀ practice.

Now, ponder over how such great imāms found time to even eat when they worshipped all night long and lectured throughout the day? And how must they have compiled their madh-habs (schools), which served as a code of conduct for all mankind?

TIME IS LIKE AN ELASTIC

Just as Allāh let the servant complete a two year journey in two minutes, likewise, time is like an elastic band. We are afflicted with depravity and lack of blessings, which is why our chores never seem to finish, despite our haste and rushing, whereas their time was so blessed that they were able to recite the entire Holy Qur’ān five times over in a single day and night. Allāh blessed Khwāja ʿAbd al-Wāḥid ﵀ so much that he used to perform his fajr prayer with the same wuḍū with which he offered his ʿishā’ prayer, and this was also the lifelong routine of both Imām Abū Ḥanīfa ﵀ and Imām Shāfiʿī ﵀.

ABD AL-RAḤMĀN IBN AL-QĀSIM AL-MĀLIKĪ ﵀ AND IMĀM MĀLIK ﵀

One of Imām Mālik RH’s servants, Abd al-Raḥmān ibn al-Qāsim Mālikī ﵀, came to him from Spain (a neighbouring country to you). When he got there and saw the gathering of thousands, he realised that not even rulers and their princes could get to Imām Mālik, and thought to himself, “How am I going to get to him?”

He somehow managed to approach Imām Mālik ﵀ and asked, “I have come from a very far place and there is nothing [in terms

of Islamic activity) in Spain. If you could make some leeway for me, so that I can acquire knowledge from you and return to serve the Islamic cause there?"

Imām Mālik ﵀ allocated for him the time between the completion of his night prayers and the farḍ of fajr Prayer. Abd al-Raḥmān ibn al-Qāsim Mālikī ﵀ states that he was overjoyed at this, and so he used to bring his bedding with him, and stayed at the door of the great Imām. Imām Mālik ﵀ would be busy in the house whilst he would remain busy at his door. He mentions that he would also stay awake all night long and that seventeen years passed in this manner.

He mentions, "Once something strange happened. I would usually remain at the door and as soon as it would open, I would enter. I would memorise all the ḥadīths the Imām related to me. Once though, I was tired and fatigued, and fell into such a deep sleep, that when Imām Mālik ﵀ opened the door I did not even realise. He must have seen me, waited, and even crossed over my bed, but I did not realise anything. My eyes only opened when his slave-girl woke me up by nudging me with her foot, saying, "Do you not know that Imām Mālik ﵀ has left and you are still asleep?" She then said regarding Imām Mālik, "Do you know that fifty years have passed for Imām Mālik, wherein he has performed his fajr prayer with the same wuḍū with which he has performed his ʿishā' prayer, and you lie here sleeping?"

May Allāh enable us to complete our obligations and to ask for his closeness.

SOULS ARE RECRUITED SOLDIERS

So, Ibn al-Qāsim Mālikī ﵀ stayed [with Imām Mālik ﵀] for seventeen years. He further states, "Something amazing happened

to me. One particular year, the ḥajj caravans began arriving after the completion of ḥajj. I saw the Egyptian group arrive, greeting him and shaking hands with Imām Mālik ﷺ. Amongst them was a man who was enquiring about me from Imām Mālik's ﷺ attendants. I called out, telling him that I was Ibn al-Qāsim."

He further says, "The man had a scarf over his face and head, and hence his face was covered with only his eyes exposed. I asked him to expose his face. When he removed the scarf from his face and our eyes met, I saw a handsome seventeen year old youth. My heart sensed (as the ḥadīth states: الارواح جنود مجندة) that this was my son from my wife who I had left pregnant." There were no phones or postage system in those days. The first time he met his son was when he arrived at the door of Imām Mālik ﷺ.

SHAYKH HISHĀM IBN ʿAMMĀR

Shaykh Hishām ibn Ammar is a shaykh from the teachers of Imām Bukhārī ﷺ. He says that although his parents were extremely poor, they said to him, "Son! Everyone is engaged in studying. You have become a young man now and have acquired basic knowledge here locally, but you should now travel and visit the scholars. We are prepared to do everything for you." Hence, they sold the house they were living in.

We often hear of people in Pakistan and India who sell their entire land and assets, in order to send a family member abroad to earn a living, only to find that their agent has deceived them and thus provision for many generations is destroyed. Now, Hishām ibn ʿAmmār's father sold their house and instructed his son to utilise the money for ḥajj, and thereafter to commence his quest for acquiring sacred knowledge. He states that he performed ḥajj and then travelled to Madīna Munawwara.

He states, "I was still young when I reached Madīna Munawwara. When I reached the house of Imām Mālik رحمه الله, I noticed a royal demeanour. Guards and servants were standing respectfully and there was a complete system in place. As each person was summoned, their claim and request would be heard. Imām Mālik رحمه الله would supplicate in favour of some of them whilst relating ḥadīths to others.

He says, "I also stood there thinking how would I receive any attention, especially when I was in the company of great ḥadīth scholars (*muḥaddithūn*), leaders, sons of princes, who were not receiving any attention either." But I continued to implore the servants to allow me to see Imām Mālik رحمه الله. When he finished with all his visitors, I persisted again and the servants gave me permission to meet him. I entered and offered salām. His majesty and awe-inspiring presence made me dumbfounded; I was a child in the midst of this grandeur.

IMĀM MĀLIK'S رحمه الله INHERITANCE

I was mentioning the other day that we are constantly engrossed in self-adornment, making great efforts with our jubbas and turbans; such people also have their evidence. Imām Abū Ḥanīfa رحمه الله used to wear very expensive clothes and so did Imām Mālik رحمه الله. You will get a good indication of Imām Mālik's رحمه الله affluence from the fact that when he passed away, amongst the clothes he used to wear daily, he had left one hundred turbans. Imagine how much elegance he had.

Listen further. How many pairs of shoes do you think he left behind? How many pairs of shoes must he have left behind when

just the turbans he left amounted to one hundred? It is said that he left five hundred pairs of shoes behind. This was written by Qāḍī ʿIyāḍ Mālikī in his *Tartīb al-Madārik*, a very reliable book of the Mālikī school. Thus, this is absolutely true.

OUR LATE BARRISTER

Many of you will have seen our late barrister and how he was always smartly-dressed. He always wore a suit, tie and hat, all of which was colour-coordinated and with matching shoes.

When he passed away, I told the congregation about him that he was very different in nature to his appearance, just as the friends of Allāh exercise abstinence in consumption and dress in seeking annihilation (*fanā*'), so that a passer-by would consider them a pauper or beggar. Just as they had attained annihilation (*fanā*') through abstinence, our late barrister had hidden himself away by appearing smart.

How great of a barrister was he? Once, the name of a lawyer who worked in an appeal court here was mentioned to him. He immediately said, "I have fought many cases against him in Pretoria and I have beaten him on every occasion. He remained like this throughout his life and was an extremely experienced barrister.

SHAYKH ZAKARIYYĀ رحمه الله AND IMĀM GHAZĀLĪ رحمه الله

I mentioned at his funeral that he had great love for Shaykh Zakariyyā رحمه الله and Imām Ghazālī رحمه الله. This was evident when he used to compare their written works, saying that Shaykh Zakariyyā رحمه الله

has written such-and-such and Imām Ghazālī had also mentioned the same in his books.

He used to say, "I am astounded that there is a gap of many centuries between the two, yet the material, words, style, effectiveness and flavour are exactly the same." You can imagine how thoroughly he must have studied their books to reach this conclusion.

THE BARRISTER'S HOUSE

We told him on numerous occasions, "You probably fall ill at times and need things also, but you live alone." However, he neither disclosed his address to us nor did he ever take us home with him. Whenever I would invite him and would send a car to collect him, he would come but say, "I have nowhere to sit at my house," which made me think: "Why does he not tell anyone where he lives?"

It was only after he passed away that I saw his house, which brought back memories of my own father. The condition of our late barrister's house was similar to that of my father's, in which he had secluded himself for sixteen years. You could not stand in there for even two minutes. Let alone tidiness; one had to think so many times before deciding where to place one's foot.

He used to sit on a small plastic chair similar to the ones which come with childrens' dolls. His life story is amazing and very long. This is how he had attained annihilation (*fanā'*).

I showed Shaykh ʿAbd al-Raḥīm each thing. "Surely he needed to shave daily as he never had a beard, but look at the state of his bathroom; one cannot even stand in it," I said. If you were asked to take a look at it, you would do so from far and return.

All this was despite the fact that he had so much money that

at every step you could see paperwork for his shares and cheques etc. I would estimate there to be thousands of pounds.

I was discussing our saints and I mentioned our barrister whilst talking about Imām Mālik. I was mentioning that Imām Mālik had one hundred turbans and five hundred pairs of shoes. Likewise, our barrister had hundreds of very expensive suits. The colleagues that were with me said that a particular suit was worth a thousand pounds and another must have cost two thousand pounds at the least, judging by the brandnames of the suits. He had hundreds of ties and woolly hats. We must have sent at least two-hundred suits and two-hundred-and-fifty pairs of shoes to his village, and the heavier items were left here.

How fond of these things must he have have been at some stage of his life, that he left behind two-hundred-and-fifty pairs of shoes, and Imām Mālik left behind 500 pairs of shoes.

Hit Me More!

Hishām ibn ʿAmmār states, "When I reached Imām Mālik, I was completely awe-inspired. I reached the Imām with great difficulty, because they were previously declining me entry, thinking me to be a child. When we met, Imām Mālik asked, 'What is your case?' I asked him a few questions as people do, such as, 'What is the ruling of wuḍū?' and 'What is the ruling of such-and-such ṣalāh?' The great scholars of ḥadīth who were present smiled, thinking that a newcomer child on his ḥajj journey has got himself in an awkward position. Imām Mālik quickly answered the questions and at the end asked, 'Anything else?' I responded by saying, 'No more questions, but relate some ḥadīths to me.'"

There are two methods in ḥadīth narration. The first is where the student reads and the teacher, after listening, grants autho-

risation. The second is where the teacher reads and the student is granted permission by merely listening.

He further states, "When I asked Imām Mālik ﵀, he asked me to start reading. I was not well-versed in the first place and, I was struggling to remember the little that I had read, due to the overwhelming nature of the gathering. I thus responded by saying, 'You read to me (حَدِّثْنِي اَنْتَ).'" Who was in a position to instruct Imām Mālik to recite ḥadīths while he listens?

It is narrated that Imām Mālik ﵀ said once more, out of affection, "No, you read!"

He responded slightly louder instructing, "You read to me."

At this, Imām Mālik ﵀ instructed his servant to take Hishām ibn ʿAmmār away and teach him respect with "the teachers' whip" (اَمْسِكْهُ وَاَدِّبْهُ بِدُرَّةِ الْمُعَلِّمِين). Imām Mālik, out of affection, meant that give him a good shouting at, as opposed to hitting him.

He then says that as soon as they took him away and grabbed him, he started to scream loudly, and Imām Mālik ﵀ thus pitied him. He said, "Bring him over here. What happened?" Hishām replied, "He has hit me and I will not forgive you (لَا اَجْعَلُكَ فِيْ حِلٍّ)." The tables turned and now Hishām had put Imām Mālik ﵀ in an awkward position.

When Imām Mālik ﵀ realised what he had said and that he would not forgive him, he asked, "Okay, tell me what I should do to atone for this?'

Hishām responded, "However many times I have been beaten, relate to me that many ḥadīths."

Imām Mālik ﵀ asked, "How many?"

He demanded that Imām Mālik ﵀ relate twenty or thirty ḥadīths to him, according to the narration [of this incident].

Imām Mālik ﵀ started to read and after completing the request asked, "Is that enough and will you now forgive me?" This newcomer, Hishām ibn ʿAmmār, replied to Imām Mālik ﵀ and the

whole congregation, "Hit me more (زِدْنِيْ مِنَ الضَّرْبِ), so that I may hear more ḥadīths from you."

Allāh Most High had blessed Imām Mālik ﵀ so much. These servants of Allāh went to such lengths and travelled so far for the sake of acquiring knowledge.

Hishām ibn ʿAmmār's father initially sold his house and sent him in the service of Imām Mālik ﵀, and through the blessing of this reprimanding and this beginning, he obtained such a high status that Hishām ibn ʿAmmār became the teacher of Imām Bukhārī ﵀.

IBN FARRŪKH AL-QAYRAWĀNĪ

Another such person is Ibn Farrūkh al-Qayrawānī. Qayrawān was the capital of civilisation in Africa and Ibn Farrūkh al-Qayrawānī came from there. He travelled to Iraq, and came to Sayyidunā Imām Abū Ḥanīfa ﵀ and Sulaymān al-Aʿmash ﵀. When he arrived to hear ḥadīth from Sulaymān al-Aʿmash, he was told that the teacher was displeased with his students and that he had announced for all lessons to be cancelled. Sulaymān al-Aʿmash had become displeased for some reason.

Ibn Farrūkh states, "I complained to many people, stating that I had travelled all the way from Africa to hear ḥadīth. What shall I do?" The people responded, "There are many such people here, local and non-local alike. What can you possibly do?"

He says, "I went and stayed at the doorstep of Sulaymān al-Aʿmash (just as Ibn al-Qāsim ﵀ did at the doorstep of Imām Mālik ﵀). I tried again a few times, but was told to leave as the lessons had been cancelled. I would return thereafter. However, I resolved not to move from there until I speak to him directly and make my request."

He states, "Once again, I arrived at his door and sat down there. Everyone used to see that I would come everyday, although the door was never opened for me. On one occasion, his slave-girl opened the door and reproached me harshly, saying, 'I have told you so many times that the lessons have been cancelled and that Sulaymān al-Aʿmash no longer leaves his house. Why can you not understand this?'

I began crying and told her I had come from Africa.' She too was African. 'Where in Africa are you from?' she enquired. 'Qayrawān,' I replied. She further enquired which area of Qayrawān and so I replied telling her the name of his area. 'Do you know the family of Ibn Farrūkh?' she asked. 'I am Ibn Farrūkh.' She immediately looked at me closely and began shouting for her master as she rushed inside. 'Look who is here outside! It is my first ever master, Ibn Farrūkh, who sold me on and whom I always mention. It is him sat outside!' she exclaimed.

Aʿmash invited me inside and told me that although he had discontinued his lessons, he had no choice but to teach me because of the strong request of my former slave-girl."

Ibn Farrūkh states, "I rented a house opposite Aʿmash and began studying by him. Everyone was astounded to see this, as the lessons had been cancelled. 'Aʿmash is teaching an African student so ardently?' they all thought. This is how I learnt by Aʿmash."

IMĀM ABŪ ḤANĪFA AND TEN THOUSAND RULINGS

Ibn Farrūkh studied under Imām Abū Ḥanīfa during the same quest for sacred knowledge. He states that he acquired the knowledge of ten thousand religious rulings during this journey. May Allāh enable us to appreciate these elders, and may He preserve sacred knowledge and the spirit of acting accordingly in our

coming generations. Tonight is a blessed night. The essence on blessed nights is supplication. Supplication is the most important thing.

FIVE

SAYYIDUNĀ FUḌAYL IBN ʿIYĀḌ

○

PLACE OF BIRTH: Samarqand or Bukhārā
DATE OF DEATH: Muḥarram 177 AH or 3rd Rabīʿ al-Awwal 187 AH
PLACE OF BURIAL: Makka Mukarrama

The saint we are discussing today is Fuḍayl ibn ʿIyāḍ. The early part of his life was not good. You always hear of saints who completed their memorisation of the Holy Qur'ān at an age of seven, and thereafter went on to gain exoteric and esoteric knowledge at the age of about sixteen or seventeen etc. However, Fuḍayl ibn ʿIyāḍ was of a different line. Some have written that he was part of a gang who used to always trouble people. One narration states that he had fallen in love with a woman, and one night, he set his ladder to reach her window. How audacious he must have been to place a ladder on such a silent night?

Whilst in the midst of this, he hears a voice from the sky:

أَلَمْ يَأْنِ لِلَّذِيْنَ آمَنُوْا أَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللهِ

Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allāh?

This made Fuḍayl ibn ʿIyāḍ pause in silence. No matter how bad a person is, upon hearing a voice from the sky as a direct admonition from Allāh without any person being present, he will take heed instantaneously. Thus, Fuḍayl ibn ʿIyāḍ looked towards the sky and supplicated:

اَللّٰهُمَّ اِنِّيْ تُبْتُ اِلَيْكَ وَجَعَلْتُ تَوْبَتِيْ مُجَاوَرَةَ الْبَيْتِ الْحَرَامِ

O Allāh, I have repented to You from these ignoble undertakings and made staying at the Sacred Ḥaram part of my repentance.

It is obvious that after repenting in such a manner and once he started progressing spiritually, he advanced immensely. He remained engaged in spiritual struggles for thirty years and he used to recall his previous ways, and as he remembered the divine mercy of Allāh Most High which turned towards him unexpectedly, he excelled out of gratitude to such an extent that he reached the utmost level of adherance to the Sunna. No sunna pertaining to any aspect, be it of purity and worship or of one's way of life, ever escaped him.

SEEING THE NOBLE PROPHET ﷺ BECAUSE OF OMITTING A SUNNA

Last year, I mentioned regarding the Sunna practices of wuḍū that Imām Ghazālī ؒ has mentioned supplications for the washing of each limb. I also mentioned the punctual practice of Shaykh Zakariyyā ؒ. Our respected Shaykh Muḥammad had these supplications printed out for you to recite during the washing of the hands, washing the mouth and washing the face, amongst many.

Thus, the sunnas of every occasion became second nature for Fuḍayl ibn ʿIyāḍ.

He once omitted a sunna during wuḍū out of forgetfulness. He saw the Master of Both Worlds ﷺ in his dream that night. The

Prophet ﷺ addressed him, saying, "Love!? Love should be of such nature that one never forgets [the beloved]."

Imagine with how much love and devotion he acted upon the sunnas? Our hearts and minds are immersed in sin even during our acts of worship. We entertain the same thoughts during ṣalāh and are not mindful of Allāh at all. When I related the supplications last year, I mentioned that they instill the state of Iḥsān.

If a person thinks during his wuḍū that he is performing the sunnas of the Noble Prophet ﷺ, he will be mindful of the Noble Prophet ﷺ and instill the thought of the Noble Prophet ﷺ within his heart. As a result, he will receive his spiritual attention.

So, he omitted a single sunna during wuḍū, and so the Noble Prophet ﷺ appears in front of him him at night and rebukes him: how can you love him and still omit his sunnas? As he initially appreciated the voice from the sky and engaged in spiritual struggles (*mujāhadāt*) for thirty years thereafter, reaching the stage where he was admonished directly by the Noble Prophet ﷺ for omitting one single sunna during wuḍū, he appreciated this too. The Prophet ﷺ has said: "One who sees me in a dream he has surely seen me (مَنْ رَاٰنِيْ فِي الْمَنَام فَقَدْ رَاٰنِيْ)." This is a commonly narrated ḥadīth, but there is another variation of the same narration which states, "[One who sees me in a dream] has surely seen the truth (مَنْ رَاٰنِيْ فِي الْمَنَام فَقَدْ رَأَى الْحَقَّ)," and a third narration states: "[One who sees me in a dream] shall see me soon (مَنْ رَاٰنِيْ فِي الْمَنَام فَسَيَرَانِيْ) ."

In explanation of this, the commentators say that it contains a glad tiding. Seeing him soon refers to the glad tiding of seeing the Prophet ﷺ on the plain of resurrection, and this entails his intercession for such a person. In conclusion, it is a glad tiding of the Noble Prophet's ﷺ intercession.

Fuḍayl ibn ʿIyāḍ valued seeing the Prophet ﷺ in his dream so much that he immediately raised his hands and supplicated, "O Lord! I have erred by omitting a sunna of wuḍū today. I repent

therefrom and will atone for it by performing five hundred rak'ats of optional ṣalāh daily." He lived up to this for the rest of his life.

ONE THOUSAND RAKʿATS DAILY

From my teachers, I found Shaykh As'adullah to be offering one hundred rakʿats daily. Shaykh Zakariyyā barely completed two rakʿats while Shaykh Asʿadullāh would have performed ten to twelve.

Likewise, I noticed Muftī Maḥmūd Gangohī observing the same daily practice of one hundred rakʿats. We have seen those who used to perform one hundred rakʿats daily until recent times. Fuḍayl ibn ʿIyāḍ vowed to perform five hundred rakʿats everyday. Somewhere in my notes, I have noted down the names of those who used to perform one thousand rakʿats on a daily basis. In Ahmadabad, there is mention of a particular saint whose entire household used to perform one thousand rakʿats daily.

So, he vowed: "O Lord! As an atonement, because the Noble Prophet ﷺ was troubled and hence he had to come to me in my dream and rebuke me, I will perform five hundred rakʿats of optional ṣalāh daily." Consequently, Allāh Most High made him amongst those who would stand in prayer throughout the night and fast during the day. Moreover, he used to observe the saintly practice of eating for five days and thereafter fasting continuously for the next five, breaking his fast at the sunset of the fifth day. This was the extent of his spiritual struggles.

FUḌAYL IBN ʿIYĀḌ ﵀ IN THE SERVICE OF IMĀM ABŪ ḤANĪFA ﵀

Fuḍayl ibn ʿIyāḍ ﵀, previously being an average person, was graced after his repentance so much, that he arrived at the service of Imām Abū Ḥanīfa ﵀ just as Ibrāhīm ibn Ad'ham ﵀ did.

Fuḍayl ibn ʿIyāḍ ﵀ was also one of Imām Abū Ḥanīfa's ﵀ students. Furthermore, he holds a high rank amongst the scholars of ḥadīth. He has narrated numerous ḥadīths from Sulaymān al-Aʿmash and from Imām Abū Ḥanīfa ﵀. Amongst the students of Fuḍayl ibn ʿIyāḍ ﵀ are Imām Shāfiʿī ﵀, Sufyān al-Thawrī ﵀ and Sufyān ibn ʿUyayna ﵀.

AND BY THE STARS, THEY ARE GUIDED

Fuḍayl ibn ʿIyāḍ ﵀ would occasionally become displeased with these students of his. Once Fuḍayl ibn ʿIyāḍ ﵀ reproached his student, Sufyān ibn ʿUyayna ﵀ (a great scholar of ḥadīth), for an action of his he did not like.

There were two groups within the ṣufīs and ḥadīth scholars. There were those amongst them who had no link with the governors, and who loathed them and instilled the same within others. This was the condition of our imām, Imām Abū Ḥanīfa ﵀. He was not prepared to even look at them, greet them or talk to them for a single moment. On the contrary, his student, Imām Abū Yūsuf, held the post of Chief Justice throughout his life.

Fuḍayl ibn ʿIyāḍ ﵀ once became angry with Sufyān ibn ʿUyayna ﵀, saying, "You scholars were lamps whereby the entire world acquired light and darkness was eradicated. You scholars were stars whereby people were guided through the silent pitch-black nights of the deserts (وبالنجم هم يهتدون). Now, your state is such that

you go to the doors of the leaders and governors, meet them and accept their gifts. You consume their food without considering the slightest whether it is lawful or unlawful." He reprimanded him harshly.

Consider how his life was initially and how Allāh Most High made him the imām and mentor of the ṣufīs and ḥadīth scholars.

SIX

SAYYIDUNĀ IBRĀHĪM IBN AD’HAM ﷺ

○

PLACE OF BIRTH: Balkh
DATE OF DEATH: 1st Shawwāl 187 AH or 161 AH or 162 AH or 166 AH
PLACE OF BURIAL: Darshām (according to the most authentic view) or Madīna Munawwara (according to some scholars)

Sayyidunā Ibrāhīm ibn Ad’ham ﷺ was adopted by the king of Balkh; hence he was raised in his palace. The king appointed him as his successor, thus he became the king after him. He was of a pious disposition, so Allāh Most High made divine preparations for him.

The narrations [pertaining to his change] vary. A narration states that he was resting in his bedroom with he heard the noise of walking coming from the roof above. He instructed for it to be investigated. It was a man. He was brought to Sayyidunā Ibrāhīm ibn Ad’ham ﷺ. “How did you get here? Why are you here?” he asked. The man replied, “My camels are lost.” Sayyidunā Ibrāhīm ibn Ad’ham ﷺ said, “If you have lost your camels you should look for them in the desert and the wilderness, not in a palace.” The man asked, “Right, so I will not find my camels here?”

“No, you will not find them here; you will find them in the wilderness,” replied Sayyidunā Ibrāhīm ibn Ad’ham ﷺ.

The man posed a question, saying, “Then what about the supplication you observe all the time, “O Allāh! I desire to be

connected with Allāh. I long for your closeness." Can this be attained sitting on your royal throne? You will have to take a different route for that." It is said that he left his kingdom and set out right away.

PALACE OR TRAVELLERS LODGE?

Another narration [pertaining to his change] is that once, while Sayyidunā Ibrāhīm ibn Ad'ham was in his palace, a man suddenly appeared in the midst of everyone, despite the presence of guards in all four corners. Men of the unseen are able to enter even in the presence of guards. "How did you get here?" he asked. The man replied, "Well, I am a traveller and I thought I should stop off and spend the night at the traveller's lodge."

Sayyidunā Ibrāhīm ibn Ad'ham exclaimed, "You will find a traveller's lodge somewhere else, this is a royal palace."

The man asked, "Oh! Is this not a traveller's lodge? How many years has it been since this palace was built?"

He replied, "It was built about three to four hundred years ago."

The man asked, "Who built it?"

He replied, "So and so built it."

The man then asked, "Did he stay here?"

Sayyidunā Ibrāhīm ibn Ad'ham replied, "Yes, he stayed here for such and such a period."

"Then what happened," he asked.

"So and so who became king and stayed here. Thereafter, so and so became king and stayed here," he answered.

The man asked, "Right, okay. So four or five kings have passed and now you are king? Does that make this a palace or a traveller's lodge?"

Sayyidunā Ibrāhīm ibn Ad'ham ﷺ took heed instantaneously and set out.

He was in the region of Balkh, Bukhārā and Samarqand. The king set out and reached Imām Abū Ḥanīfa ﷺ at Kufa. He stayed in his service for a lengthy period and thereafter travelled to Basra. At Basra, he pledged allegiance to Sayyidunā Fuḍayl ibn ʿIyāḍ. From here he moved to Makka Mukarrama as his Shaykh was there.

GOVERNANCE OVER LAND AND SEA

There are amazing stories regarding Sayyidunā Ibrāhīm ibn Ad'ham ﷺ. When he left, he was followed by his soldiers, governors and ministers who searched for him. They cajoled him to return calling, "Live as you wish but remain our king. We need your shade over us. Why have you left us?"

It is said that he was once sewing his quilt near the ocean when he flung his needle into the water and said, "My needle!" It is reported that thousands of fish appeared with needles in their mouths, at which he asked, "Is my governance over you better or this kingdom of mine?"

He reached Makka Mukarrama as his Shaykh was resident there. He was once on mount Abū Qubays (Salafis ridicule Imām Abū Ḥanīfa ﷺ for having said: ولو رمٰى بابَا قُبيس [attempting to find faults in his knowledge of Arabic grammar]) with his attendants' around him. Someone asked him regarding miracles of saints. He replied, "There are servants of Allāh, who if they were to command a mountain as great as mount Abū Qubays, it would begin moving." As soon as he uttered these words, a tremor started in the mountain and it began moving. Sayyidunā Ibrāhīm ibn Ad'ham ﷺ stamped his foot, saying, "I was only giving an example

and not commanding you to begin moving." May Allāh Most High benefit us from their spirituality.

CALLS FROM THE UNSEEN

I mentioned some accounts of Sayyidunā Ibrāhīm ibn Ad'ham ﵀, with the exception of the incident concerning his death. When he passed away, a voice from the sky was heard. I mentioned the other day that the further away we go from the era of the Noble Prophet ﷺ the more things are being withdrawn from us, and the more they are diminishing.

The Companions say that they felt as if they perceived Paradise and Hellfire in front of them whilst in the company of the Noble Prophet ﷺ. They state that they would witness miracles daily. They would witness angels descending and also angels in human form. Everyone would witness miracles during battles, whether a Companion, Muslim or non-Muslim.

Sayyidunā Abū Hurayra ﵁ saw Satan holding dates given as charity. The Companions heard the sound of tasbīḥ coming from the stones in the blessed hand of the Prophet ﷺ. They would also hear the recitation of *subḥānallāh* repeatedly from cooked food in front of them. These were everyday occurrences to which they became accustomed.

Unfortunate ones consider these incidents to be mere tales which were probably fabricated due to one's religious beliefs. But, as I mentioned, we have witnessed these things with our saints using our very eyes. How much must Allāh have graced them for Satan to come and take dates of charity and thereafter [later in the incident], teach Sayyidunā Abū Hurayra ﵁ āyat al-kursī.

It was during the last days of Shaykh Zakariyyā ﵀; his attendants were engaged in his service when suddenly he turned com-

pletely to his right and said (despite his frailty towards the end), "Hit him! Hit him!" We were unable to see anything so we enquired, "Who shall we hit?" The Shaykh repeated, "Hit him! Hit him!" a second and third time so we asked again, "Who shall we hit?" He then laughed saying Satan has just been. The attendants' did not fathom that the final stages of the Shaykh's life had begun.

It was during those days that the Shaykh once needed to relieve himself, which he normally did in a vessel. Shaykh Najībullāh went to pass over the vessel to the Shaykh when a loud voice was heard from the sky. I left the Shaykh and ran to the door. I opened the door and looked outside wondering where the voice came from. "What was that sound," Shaykh Najībullāh asked [me] afterwards.

I replied, "It was nothing, it's quiet over there, it's nothing." However, there was surely a sound.

Only we attendants knew about it. The womenfolk upstairs (mother etc) were unaware of the incident. On another occasion, they too heard a loud voice from the sky.

THE IMĀM OF THE WHOLE WORLD HAS PASSED AWAY

I mentioned that these types of occurrences have diminished. Calls from the sky would be heard by men. I related narrations regarding the saints being alike in their standing [in ṣalāh] all night long and fasting throughout the day, everyday. Likewise, they were similar in the sense that they all received calls from the sky. Some heard calls telling them to go to Khwāja Marʿashī and pledge allegiance to him. Calls from the sky are mentioned in the narrations of every saint. There are numerous incidents about such calls and voices from the unseen.

When Sayyidunā Ibrāhīm ibn Ad'ham ﵀ passed away, a voice

was heard from the sky, saying, "The imām of the world has passed away (امام الارض قد مات)." Just as it is customary in India to announce the news of someone's death in every street, similarly the death of Sayyidunā Ibrāhīm ibn Ad'ham ﵀ was announced in the sky. Some narrations have a slight variation which states, "The security of the world has passed away (امان الارض قد مات)." Some may have heard the word imām being called out whilst others may have heard amān (safety); or, the caller may have called both.

I mentioned that calls from the sky have ceased, but dreams nevertheless still remain. Abu Bakr Hafizji of Bolton related his dream to me in writing, in which he dreamt that the Noble Prophet ﷺ had passed away. I said that the dream implied the death of a staunch adherent to the Sunna. He handed me the paper with the dream written on it in the gathering. The news came the following day that my respected teacher of Jāmiʿ al-Tirmidhī, Muftī Muẓaffar Ḥusayn, has passed away. So, voices of this nature would be heard, and the Prophet's ﷺ Companions would see angels. The attendants of Shaykh Zakariyyā ﵀ heard him talking with the Angel of Death. What heights Allāh Most High raised our saints to! What status they received!

SEVEN

SAYYIDUNĀ ḤUDHAYFA MARʿASHĪ ﵀

DATE OF DEATH: 14th or 24th Shawwāl 202 AH, 207 AH or 252 AH
PLACE OF BURIAL: Basra (according to some scholars)

Sayyidunā Ḥudhayfa Marʿashī ﵀ acquired all branches of knowledge at just sixteen years of age. As I mentioned, do not consider them (these saints) to be underdressed paupers unaware of religious and worldly affairs. Rather, they were great scholarly masters, who defined attaining scholarship as their principal goal. Hence, he accomplished the study of all sacred sciences. He was the disciple of Ibrāhīm ibn Ad'ham. Whatever he received as inheritance from his Shaykh, like fasting daily, he continued throughout his life. He continued fasting all through his life.

I gave the example of my father's spiritual mentor. Had I not seen him, one could have doubted it as enveloped with hyperbole, but I actually saw him in Makka Mukarrama at the age of about eighty-five fasting everyday, just as we used to hear in our childhood regarding him. He continued his practice of fasting everyday even at such a late age.

Sayyidunā Ḥudhayfa Marʿashī ﵀ was also one who would fast continuously, breaking his fast every five days. He would observe ṣawm al-wiṣāl. What diligence they practiced! He continued weeping incessantly all the time.

Shaykh Zakariyyā says that he observed the weeping of his father and Shaykh al-Islām. I used to see Shaykh Faqīr Muḥammad staring at the Holy Kaʿba with oceans of tears constantly flowing from his eyes. If you were to see him crying at a particular time and pass by him an hour or two later, you would find him in exactly the same state.

Sayyidunā Ḥudhayfa Marʿashī used to always cry. Some enquired, "Every thing has its limits. All we ever see you do is cry." He told them that the verse, "One group of people will be in Paradise, and another group will be in blazing fire," causes him to cry. "O Lord! I do not know which group I will be amongst?" he would say. Meditating on this single verse sufficed him for his whole life, whereas we recite the entire Qur'ān but fail to take effect or heed from it.

He was asked, "Shaykh! Why do you cry?" He replied, "This verse makes me cry."

فَرِيْقٌ فِي الْجَنَّهِ وَ فَرِيْقٌ فِي السَّعِيْرِ

Thereafter, somebody erred by remarking, "In that case why do you accept people to pledge allegiance to you, if you yourself are unsure of your final abode?" As soon as he heard this, he screamed and fell unconscious. He thought that I am unsure of my own abode, yet I am taking oaths from others. Rather than answering, he remained silent and fell unconscious instantaneously.

BUT IT IS THE HEARTS THAT TURN BLIND

I mentioned that a voice came from the unseen for him. Calls are probably made for us too, but we have plugged our ears with sins.

We fail to see anything in front of us, like the descent of angels and mercies, for our hearts have turned blind.

He states that he was travelling along the common route to Makka Mukarrama but he lost his way. He couldn't find the right way. He says that only one voice could be heard whether he tried this route or that route. [The saint says]:

بطوافِ کعبہ رفتم بحرم رحم نہ دادند
بیرونِ درچہ ردی کہ درون خانہ بیائی

I was going to perform tawāf but couldn't seem to find the Ḥaram. I heard a voice ahead of me, saying, 'You did all sorts outside, and now you desire to enter? (what face are you going to enter with?)

He fell unconscious and was unable to reply. It is said that another voice was heard immediately thereafter, which said, "Receive glad tidings of Paradise from Allāh Most High. Convey the glad tidings of Paradise from Allāh to the listeners.'

The entire assembly heard the voice from the sky and the news spread so much that thousands of people embraced Islām as a result. People were enquiring off others whether they had heard the voice, whether they were also present. People would swear and take oath that they had heard the voice from the sky.

When this saint presented himself at the holy grave of the Prophet ﷺ and invoked peace and blessings, he received a reply from the Noble Prophet ﷺ along with salām, saying, "You will be with me in Paradise (انت معي في الجنة)." That the previous promise of Paradise from Allāh would be that Paradise wherein I will be. You will be in Paradise with me. *Allāhu Akbar*!

EIGHT

SAYYIDUNĀ KHWĀJA HUBAYRA CHISHTĪ ﵀

DATE OF BIRTH: 167 AH
PLACE OF BIRTH: Basra
DATE OF DEATH: 7th Shawwāl 275 AH or 279 AH or 287 AH
PLACE OF BURIAL: Basra

بسم الله الرحمن الرحيم
لَقَدْ كَانَ فِيْ قَصَصِهِمْ عِبْرَةٌ
عِنْدِ ذِكْرِ الْاَبْرَارِ تَنْزِلُ الرَّحْمَةُ

Surely in the narratives of these, there is a lesson for the people of understanding
Mercy descends upon the mention of the pious

I really take pleasure in reading and speaking upon the accounts of these saints, for it is said that mercy descends upon their mention. The Qur'ān states that Allāh Most High has placed lessons for us in their narratives. Although we ourselves find it difficult to fast for a single day, but when we read that many of them fasted throughout their lives continuously for three days, some for five days, and others for up to seven days, then at least it should serve

as an exemplar for us, and we should ponder as to how they must have fasted for so long?

The saint I shall speak about today is Khwāja Hubayra. His name is mentioned in the successive chain arranged in the booklet containing the daily [spiritual] practices. He completed exoteric (*ẓāhirī*) knowledge at seventeen years of age. Thereafter, he made it his practice of his own accord to complete the recitation of the entire Holy Qur'ān twice over daily. What a great lesson there is for us in the fact that he would recite the entire Holy Qur'ān twice daily! At that time he had not pledged allegiance to anyone, but in those days, they had such teachers and affiliates who were sufficient.

YAḤYĀ AL-JALLĀ'

I mentioned that just listening to Yaḥyā speak would enlighten people's hearts. I related his story but the ending still remains to be told. When his body was brought for bathing he started to laugh.The people called a doctor and it looked like a normal corpse again. People really thought hard about what they should do. (I gave an example of my father that a close friend of his asked how he managed to take out his eyeball). Similarly, they called a close friend of his and told him to do something. So, his friend came and began bathing him whilst telling him that he would continue even if he laughed. He was able to do so as they had had a very informal and friendly relationship throughout his life; everyone else was frightened as he seemed alive. "How can we wash, shroud and bury him?" they thought.

I SEEK THE MASTER OF PARADISE

Khāwjah Mumshād Daynūrī ؒ was his companion. It was his last moments and he was experiencing the pangs of death. Those that would come to visit him would supplicate for his entry into Paradise, telling him that his lifelong deeds were righteous. He began laughing despite the pain of the pangs of death he was experiencing. "What is the matter?" they asked.

He replied, "Your supplication 'May Allāh grant you Paradise' makes me laugh. Since many years, every time I complete my worship and supplicate, Paradise is displayed to me, but I have never looked at it as I have no concern with it. I seek the pleasure of my owner and I am a seeker of the owner of Paradise.

I SEEK NOTHING BUT TO SEE ALLĀH

Khwāja Quṭb al-Dīn Bakhtiyār Kākī ؒ would frequently repeat:

نہ دنیا دوست می دارم   نہ عقبی را خریدارم
مرا چیزے نمی باید   بجز دیدار یا اللہ

Neither do I befriend the world, nor am I one to purchase the [bliss of Paradise in the] Hereafter. I do not long for anything besides seeing You O Allāh!

Hence, I have previously mentioned that when Shaykh al-Hind Shaykh Maḥmūd al-Ḥasan ؒ, the first student of Dar al-ʿUlūm Deoband, would fall into a state of passion, he used to recite the poem addressing Paradise:

اے جنت! تجھ میں حور و غلمان رہتے ہیں　　　اے جنت تجھ میں حور و غلمان رہتے ہیں

ہم نے مانا کہ ضرور رہتے ہیں

مگر اے جنت! میرے دل کا طواف کر　　　اس میں حضور رہتے ہیں

O Paradise! (As if he is challenging Paradise) You are home to houris' and serving boys. O Paradise! You are home to houris' and serving boys. We accept that surely they do reside in you. But, O Paradise! Roam around my heart, the Prophet ﷺ resides in it.

Either give home to Allāh and His Messenger in your heart, or both simultaneously. May Allāh Most High also grant us this status.

EXERCISES OF SPIRITUAL STRUGGLES

Khwāja Hubayra was only in his teens when he completed exoteric knowledge, after which he made it his practice to complete the recitation of the entire Holy Qur'ān twice daily. Neither had he pledged allegiance at the time, nor was he attached to a spiritual order. He continued this spiritual practice for thirty years. He then felt [thirty years later] that there were great people who were receiving spiritual experiences and that he had not attained anything whatsoever.

Many occurrences of the past have been terminated now. It probably seems like fiction to hear about a voice coming from the unseen whilst people would just be sat there listening to it. A voice would come from the sky and many people would hear it. These incidents would occur frequently. All that remains now are good dreams.

Khwāja Hubayra was really distressed as he thought, "O Lord! Thirty years have passed and I have not succeeded." A voice came from the unseen, saying, "If you would like to become an ascetic then go and pledge the allegiance of Khwāja Ḥudhayfa Marʿashī." It was only at this point that he went in his service.

Allāh Most High blessed, favoured and bestowed him with so much. He states that when his Shaykh was authorising him with *khilāfa* (discipleship), he could see the souls in front of him rather that the material world. He saw the Noble Prophet ﷺ approaching, along with his pure group of advocates. "Congratulations upon your *khilāfa*," the Prophet ﷺ said to him. What great people have passed!

NINE

KHWĀJA MUMSHĀD DAYNŪRĪ ﵀

○

DATE OF DEATH: 14th Muḥarram 297 AH or 298 AH or 299 AH
PLACE OF BURIAL: Daynūr

Khāwjah Mumshād Daynūrī ﵀ was the spiritual mentor of Khwāja Abū Isḥāq Chishtī ﵀. It is stated that he was from an affluent background and Allāh Most High had bestowed him with immense worldly honour. Not only was he the wealthiest man in his local vicinity, he was the richest in the region. However, he felt a sudden urge to distribute all his wealth amongst the indigent people. He did so and thereafter migrated to Makka Mukarrama. Why should it not have transpired in this way when amongst those who he accompanied and whose company he received was Yaḥyā al-Jallā' ﵀?

YAḤYĀ AL-JALLĀ'

He was called Al-Jallā' (the Enlightener) since every word he uttered would enlighten the hearts. His words would penetrate profoundly into the heart, cleansing it of all ailments. It is stated in his accounts that when he passed away and his body was laid down in order to wash him, he laughed out loud frightening everyone. Up until this point, he seemed lifeless and motionless,

but people were still scared. Later, his laughing aloud stopped, but he laughed mutedly with his teeth showing.

The doctor was called. He checked his pulse and verified his demise. It is said that they thought they should give it some time and wait for the possibility of him regaining life (in case his heart begins to pump again), after a possible temporary termination of his breathing. When a prolonged period passed, they began thinking what to do as the laughter continued.

MY FATHER ﵀

My father was engaged in observing his daily litanies when my late brother, Muḥammad ʿAlī, arrived only to see our father with his eyeball placed on a small plate in front of him. He screamed out of fear. Our paternal grandmother and the rest of the family rushed. They too saw that his eye was not in its socket, but in a small plate. It's a long story.

Anyway, a close friend of my father later asked him informally about why he did that. My father replied saying that his limbs would separate on many occasions and that on this occasion someone saw it.

Similarly, Shaykh Fakhr al-Ḥasan ﵀ needed to meet with Shaykh al-Islām Shaykh Ḥusayn Aḥmad Madanī ﵀ ﵀ but was told that the Shaykh was resting. He expressed his urgency and decided to check inside. He says that he peeped through the window only to see the Shaykh's limbs separated. May Allāh Most High enable us to value these saints.

TEN

KHWĀJA ABŪ ISḤĀQ CHISHTĪ ﷀ

PLACE OF BIRTH: Chisht
DATE OF DEATH: 14th Rabīʿ al-Awwal or Rabīʿal-Ākhir 329 AH
PLACE OF BURIAL: ʿUkka (an area in the Syrian region)

We must have enjoyed many different foods [for ifṭār] and food is being laid out again. The saint regarding whom I spoke the day before yesterday, would break his fast after three days. Khwāja Abū Isḥāq ﷀ would break his fast after completing seven days of abstinence. He remained with his spiritual mentor for seven years before receiving discipleship, enduring intense spiritual struggles. May Allāh Most High also enable us to suppress our lower selves.

ELEVEN

KHWĀJA ABDĀL CHISHTĪ ﵀

○

DATE OF BIRTH: 6th Ramaḍān 260 AH
PLACE OF BIRTH: Chisht
DATE OF DEATH: 3rd Jumādā ’l-Ukhrā 355 AH
PLACE OF BURIAL: Chisht

As I mentioned, all our predecessors were masters of numerous sciences and fields, but they had observed a state of extinction which was manifested in their appearance.

They were unconcerned about food, drink, clothes or other material commodities despite being erudite in great sciences and fields. He studied all his books with Khwāja Abū Isḥāq ﵀ and also pledged his allegiance to him. I mentioned that Khwāja Abū Muḥammad ﵀ used to seclude himself from people, but Khwāja Abdāl ﵀ used to interact with people and teach them Sharia as well as spirituality.

He once came across a big merchant who had wine vessels. Khwāja Abdāl ﵀ began smashing them. The merchant initially tried to stop him verbally, telling him that he was not a government inspector. Upon seeing that Khwāja Abdāl ﵀ was not going to stop breaking the expensive vessels, the merchant began pelting stones at him. It is said that the stones he threw would just hover in the air. The gathering came to Khwāja Abdāl ﵀ and pleaded for him to pardon the merchant.

TWELVE

KHWĀJA ABŪ MUḤAMMAD CHISHTĪ ﵀

○

DATE OF BIRTH: Muḥarram 331 AH
DATE OF DEATH: 4th Rabīʿ al-Awwal (or early Rajab) 411 AH
PLACE OF BURIAL: Chisht

The Chishtī order is as follows:

- Khwāja Mawdūd Chishtī ﵀
- Khwāja Abū Yūsuf Chishtī ﵀
- Khwāja Abū Muḥammad Chishtī ﵀ (Shaykh of Khwāja Abū Yūsuf Chishtī ﵀)
- Khwāja Abdāl Chishtī ﵀ (Shaykh of Khwāja Abū Muḥammad Chishtī ﵀)
- Khwāja Abū Isḥāq Chishtī ﵀ (Shaykh of Khwāja Abdāl Chishtī ﵀)

CHISHT, FAYROZ KOH AND JĀM

When Afghanistan was Afghanistan - they say that everything is prone to the evil eye - it was an enriched region, for it was the hub of exoteric and esoteric knowledge, home to great learning centres. Chisht was a part of Afghanistan and very vast it was indeed. The names I related to you contain many generations of saints of one order, through whom the whole world was enlightened with spirituality. There was also a place called Fayroz Koh

which was home to the conquerors of India. Sulṭān Ghawrī, of Fayroz Koh, established a massive empire. He was succeeded by the Mugal dynasty.

In the same area, there was a magnificent place called 'Jām' that was the capital of culture and civilisation and the buildings there dwarf the great buildings, the ruins of which you barely see in Delhi today. They had built huge buildings. Delhi contains the renowned tower of Quṭub. But long before it, there used to be a much higher tower in Jām

Today Khwāja Abū Muḥammad Chishtī ﵀ shall be discussed. He was born a saint, for he repeated *lā ilāha illallāh* seven times as soon as he was born. When the news of this miracle spread (when those who rejected Sayyidunā ʿĪsā's ﵇ miraculous speech at birth began spreading, Allāh Most High affirmed such miracles through saints), people began arriving in droves, Muslims and non-Muslims alike. One could have doubted this miracle thereafter, attributing it to this particular child's astuteness or confining it to the category of 'coincidence'. However, with the power of Allāh, as more and more people arrived to see him, he began uttering various statements [of faith], which resulted in people embracing Islām upon hearing the various statements. Life became very difficult for him and his family as crowds of people would constantly remain.

As he reached an age to think for himself, he adopted seclusion. He fled from people. I mentioned regarding my father that he locked himself in a room for fifteen or sixteen years. He lived in a small apartment with only a single room, and never once did he step outside. Khwāja Abū Muḥammad ﵀ spent many years in seclusion, after which he fled upon stepping out.

There is a narration in Bayhaqī which states that the Noble Prophet ﷺ used to dedicate a whole month every year for seclusion prior to prophethood. You may be able to spare a week or ten days [but the Noble Prophet ﷺ used to take out a month annually]. The year the Prophet ﷺ was blessed with prophethood, he took Sayyida Khadīja al-Kubrā ﵂ with him to the cave of Ḥirā' during the month of Ramaḍān.

He ﷺ taught his followers seclusion. He used to flee from people and stay in the Cave of Ḥirā'. Sayyidunā Ibrāhīm ibn Ad'ham reached the coast of an ocean where he was followed by the people. The king himself came along with his army to beg him to return and live amongst the populace so that they may benefit from him. "What do I have to do with them?" he replied. Then, as he casted his gaze at the ocean, the fish had their mouths out of the water enclosing jewels, each one seeming better than the other.

Ultimately, Sulṭān Maḥmūd Ghaznawī convinced Khwāja Abū Muḥammad ﵀ to accompany him to Sawmanāt. They also came to Gujarat. Gujarat is privileged with the honour of our Chishtī saint, Khwāja Abū Muḥammad ﵀, being amongst the army of Sulṭān Maḥmūd Ghaznawī when it came to Gujarat.

THIRTEEN

KHWĀJA ABŪ YŪSUF CHISHTĪ ﷀ

○

PLACE OF BIRTH: Chisht
DATE OF DEATH: 3rd Rajab 459 AH (according to the majority) or 1st Jumādā al-Ulā 400 AH
PLACE OF BURIAL: Chisht

Khwāja Abū Yūsuf Chishtī ﷀ was the spiritual mentor of Khwāja Mawdūd Chishtī ﷀ. (Divine) Preparation is made from childhood for those whom Allāh Most High selects. As I mentioned the day before yesterday, how Quṭb al-Dīn Bakhtiyār Kākī ﷀ came to Khwāja Ḥamīd al-Dīn Nāgawrī ﷀ with a writing board, and the latter asked, "What shall I write on it?"

He replied, "سُبْحٰنَ الَّذِيْ اَسْرٰى بِعَبْدِهٖ لَيْلا : I memorised fifteen parts (*juz'*) of the Holy Qur'ān by listening to my mother." How much must his mother have recited [the Holy Qur'ān] in order for him to secure it in his memory merely by way of listening whilst playing by her.

IMĀMAT OF A CHILD

A Jamāt once came. They said they were trying to locate a ḥadīth somewhere in Bukhārī which states that there was a Companion whose tribe were polytheists situated next to a main route from where caravans would pass. The tribe embraced Islām and a child

was appointed as their imām. Why? The entire tribe embraced Islām, their young and old alike. This child was only eight to ten years of age, so why was he appointed as an imām in ṣalāh?

It is stated that despite being in the state of unbelief, he memorised the sūras of the final part (*juz*') of the Holy Qur'ān by listening to the Companions رضي الله عنهم who recited them whenever they passed by. The tribe had nobody besides this child who could recite the Holy Qur'ān adequately in ṣalāh.

The imām, Sayyidunā ʿAmr ibn Salama رضي الله عنه, says regarding himself that when he was appointed their imām, apart from some of his upper body, he was entirely uncovered. Some of them complained that the imām should be covered. He says that they provided a *kurta* (long shirt) for him and that was the happiest day of his life, as he had spent all his life prior to obtaining a *kurtā* without clothes.

Like ʿAmr ibn Salama رضي الله عنه, Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمه الله memorised fifteen parts (*juz*') of the Holy Qur'ān by merely listening to his mother, and he memorised the remaining fifteen in just four days.

Just as it is related regarding him [Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمه الله] as to how he could have memorised fifteen parts (*juz*') in just four days, it is stated that Khwāja Abū Yūsuf Chishtī رحمه الله was sorrowful after acquiring his exoteric knowledge for not having completed the memorisation of the Holy Qur'ān in his childhood, since the task seems to get more difficult thereafter, although it is possible if one endeavours. He says, "My heart was in constant grief and sorrow. I was once sitting alone in this sorrowful condition when my late spiritual mentor, Khwāja Abū Muḥammad Chishtī رحمه الله, appeared before me. "It seems you are in grief over this [issue]?"

There are several incidents regarding the emergence, meeting and the assistance of souls. During my recent trip to Portugal, I set an alarm, but for some reason it did not go off. When there were only about fifteen to twenty minutes remaining before the end of sahr, I awoke my wife telling her that we had nearly slept in, and so she hastily prepared something which we then ate.

Thereafter, I related how I woke up. I mentioned that Islām was prevalent here [Portugal] for centuries with Muslim localities everywhere. There is no plot here whereon Muslims have not treaded. I informed them that the souls of this area were so pleased upon our arrival and [are pleased at whatever time] the remembrance of Allāh takes places that when we slept in, I dreamt:

I was standing on a road. A woman, who seemed like she was from the region of Moscow or Yugoslavia by her style of dress approached.Since the women of those regions have their own unique style of dress, i.e. face exposed while everything else, including the head is covered appropriately). Hence, she pointed towards our residence shouting, "Look at them, they are not even waking up. They remain asleep. Neither are they offering ṣalāh nor are they remembering Allāh." I woke up upon hearing her rebuke and woke up my wife. So, such incidents are common.

THE BLESSINGS OF ONE HUNDRED RECITATIONS OF SŪRA AL-FĀTIḤA

So, Khwāja Abū Yūsuf Chishtī ﵀ states that he used to be distressed over the fact that he never memorised the Holy Qur'ān in his childhood and now it had become too difficult. He says

that he saw his late spiritual mentor before him asking, “You seem distressed because you weren’t able to memorise the Holy Qur’ān? Recite Sūra al-Fātiḥa one hundred times over.” He says that he began reciting as soon as his eye opened. Hence, as soon as he had completed the hundredth recitation, the Holy Qur’ān was committed to his memory [in this manner]. What a great miracle!

MEETING POINT OF THE TWO SEAS

Those who oppose *Taṣawwuf* claim that these narratives are fabricated. We tell them that these saints were an embodiment of exoteric and esoteric knowledge and that they have authored many books, (although they are not all widely available), yet by the grace of Allāh, samples of their works can be found. I mentioned that these saints were erudite scholars and oceans of exoteric and esoteric knowledge.

Khwāja Abū Yūsuf Chishtī رحمه الله was a great author and scholar, and he committed the Holy Qur’ān to memory as a result of the [aforementioned] miracle. He used to undertake tours guiding and preaching to people. He remained unmarried for some time.

He once went somewhere [to preach]. Hundreds of people would benefit from him. There, his principal host’s daughter dreamt that the moon descended into her lap. The interpretation was sought, thus the interpreter told them that the moon symbolized the guest they hosted, and the fact that it descended into her lap, represented marriage, like the dream of Sayyida Ṣafiyya رضي الله عنها.

Mother of the Believers, Sayyida Ṣafiyya ﵂, was brought into the company of the Noble Prophet ﷺ. The Prophet ﷺ noticed a mark on her beautiful face. She was exceptionally beautiful. He ﷺ asked her whether it was the result of a blow [to her face]. "Yes, some days before your arrival at Khaybar, I related to my father that I dreamt that the moon descended into my lap. He stood me up and slapped me on my face ever so hard, saying, 'So you desire to place the Prophet of the Arabs in your lap?'"

He fathomed immediately that there was no moon on the face of the earth besides the Noble Prophet ﷺ at that moment in time. And, his interpretation transpired as the truth. He ﷺ conquered Khaybar and she was taken as a prisoner. A Companion asked for her, but the other Companions requested for her to be given to the Noble Prophet ﷺ. Hence, the Noble Prophet ﷺ offered the Companion any other prisoner in exchange for her, who he could use as a slave girl. Finally, she became the Prophet's wife and the dream was fulfilled.

Similarly, this was how the abstinence of Khwāja Abū Yūsuf Chishtī ﵀ ended. This was how Allāh Most High made arrangements for his marriage. May Allāh Most High enable us to follow these saints and revere them. May He instil into us love for exoteric knowledge and also grant us an inclination to esoteric knowledge. We may not be able to exercise spiritual struggles and diligence as they did, but we should certainly desire, seek and supplicate for it.

FOURTEEN

KHWĀJA MAWDŪD CHISHTĪ ﵀

○

DATE OF BIRTH: 430 AH
DATE OF DEATH: early Rajab 527 AH or 577 AH
PLACE OF BURIAL: Chisht

Khwāja Mawdūd Chishtī ﵀ was the spiritual mentor of Khwāja Sharīf Zandanī ﵀. Our order is referred to as the 'Chishtiyya' order as there were about four consecutive saints of this order who were from Chisht.

It is stated that he memorised the entire Holy Qur'ān by the age of seven and by the age of sixteen, he had completed all exoteric knowledge including Qur'ān, ḥadīth, Qur'ānic exegesis, Arabic and literature. Not only did he graduate as a scholar, he also authored a renowned masterpiece on *Taṣawwuf* called *Minhāj al-'Ārifīn*. It is said that he authored this book at the age of sixteen upon graduating. He also authored a book on the rulings of Sharia called *Khulāṣat al-Sharī'a*. If he could write these books at the age of sixteen, imagine his feats, when he stepped into the field of spirituality after acquiring exoteric knowledge thereafter.

He was made a disciple by his spiritual mentor, Khwāja Abū Yūsuf Chishtī ﵀, at the age of nineteen. Thereafter, he worked towards the propagation of this order for the rest of his life. He did all this along with his lecturing upon exoteric knowledge. All our predecessor saints had mastered both, exoteric and esoteric knowledge.

FIFTEEN

KHWĀJA SHARĪF ZANDANĪ ﵀

○

DATE OF BIRTH: 492 AH
DATE OF DEATH: 3rd or 10th Rajab 612 AH, 580 AH or 584 AH
PLACE OF BURIAL: Qanūj, Zandana or Shām

بسم الله الرحمن الرحيم

Just as the scholars of ḥadīth relate their chain of transmission prior to narrating ḥadīth in order to demonstrate its reliability in being conveyed to us, the objective of relating accounts of the saints of our spiritual order, which has been in succession since the time of the Noble Prophet ﷺ until this day, is to learn how great they were.

AWJAZ AL-MASĀLIK

Amongst the hundreds of books authored by Shaykh Zakariyyā ﵀, one is called *Awjaz al-Masālik*. [In terms of size] it is equivalent to eight to ten thousand pages of a large sized copy of the Holy Qur'ān. If we were to announce the need for a teacher who could teach it (for a salary of their choice, along with other privileges and benefits they may require), nobody throughout India or Pakistan [or anywhere else for that matter,] would be prepared to teach it due to its complexity. Imagine how Shaykh Zakariyyā

رحمه الله must have authored it? What a magnum opus! If only we truly appreciated the lofty personalities of this spiritual order through whom it reached us.

I mentioned the spiritual mentor of Khwāja Muʿīn al-Dīn Chishtī رحمه الله, namely Khwāja ʿUthmān Hārūnī رحمه الله. His spiritual mentor was Khwāja Sharīf Zandanī رحمه الله. He lived in Zandan and was born in 493 AH. Like all saints, he too attained everything through his spiritual struggles (*mujāhadāt*).

ABSTINENCE FROM SUPERFLUOUS THINGS

I mentioned that Shaykh Zakariyyā رحمه الله states how there was a period in his life when he exercised abstinence from extras, thus just consuming enough food that suffices in keeping the body functioning. He would neither consume any more than this nor another variety. I further mentioned that he developed a kind of condition that whenever he was given anything sweet to taste, he felt sick, for when one abstains from something throughout his life, he has an aversion to it.

THE SPIRITUAL STRUGGLES OF KHWĀJA SHARĪF رحمه الله

Khwāja Sharīf Zandanī رحمه الله was a renowned personality, but he disowned everything and headed for the wilderness. For how many years [did he remain there]? He stayed there for forty years. Forty years!

In Surat there was a saint who used to stay in the Lāl Masjid. Every so often he would leave and go away before returning after a period of time. He [once] spent a few years in the wilderness as well as exercising many spiritual struggles.

Khwāja Sharīf Zandanī ﵀ would fast in the wilderness, merely surviving on tree leaves. In his fasts, he would adhere to the *ṣawm wiṣāl* of the Prophet ﷺ. The Noble Prophet ﷺ fasted without breaking his fast for three days consecutively. Upon seeing the Noble Companions ﵃ following him in this practice, he was displeased and remarked, "Why do you follow me in everything without consulting me? It is my Lord that feeds me and quenches my thirst."

Then the Noble Prophet ﷺ broke his fast on the third day to stop the Noble Companions and to set an example. Thus, deducing from the fact that the Companions had been granted permission to fast for up to three days, Khwāja Sharīf Zandanī ﵀ would also fast for three days continuously. Reflect over his spiritual struggle as he spent forty years in this manner and fasted incessantly with each fast lasing three days. People would go and try to find him in the wilderness.

It is said in relation to a saint in South Africa that he used to stay in a jungle - where one would fear entering amongst a group of people in the daytime. That is where he stayed.

An individual was in urgent need of Khwāja Sharīf Zandanī ﵀. He searched for him and finally located him. He said to him, "Shaykh! I have seven daughters."

SAYYIDUNĀ ʿABDULLĀH IBN ʿAMR IBN AL-ʿĀṢ ﵁

Parents tend to worry about their daughters. The great Companion of the Prophet ﷺ, Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵁, was experiencing the pangs of death and breathing his last when he said, "I was in the process of arranging my daughter's marriage to someone, and marriage-proposals are a form of promise, thus I marry her to him." This was all he said

when his soul departed. [This was how] he married his daughter off during his final moment.

The father of these daughters reached Khwāja Sharīf Zandanī ﵀ in the wilderness and said, “Shaykh! I have seven daughters and do not have the means for marrying them off. I am poor and need someone to arrange their marriages. ”Khwāja Sharīf Zandanī ﵀ replied, “Very well, I will meet you here at this time tomorrow.”

As the man returned, he met a Jewish person who asked, “Where have you been? What happened?” So, he informed him of how he had been trying to locate Khwāja Sharīf Zandanī ﵀ and that he had met with him that day. “What did he say?” asked the Jew. The man replied telling him that he asked for him to return the next day. The Jew replied laughing, “What does he have? He doesn’t even have sufficient food provisions [for himself]. What can he offer you tomorrow? Go and ask him if he is prepared to work for me for seven years, and I will pay him seven thousand dinārs.”

Now, instead of meeting Khwāja Sharīf Zandanī ﵀ at the appointed time the following day, he went to him straight away informing him of what the Jew offered. Khwāja Sharīf Zandanī ﵀ accepted the offer and went to the Jew to talk with him directly. The Jew gave him seven thousand dinārs and Khwāja Sharīf Zandanī ﵀ began working for him, like Sayyidunā Mūsā ﵇ [worked for Sayyidunā Shuʿayb ﵇].

The word of Khwāja Sharīf Zandanī ﵀ being present at such a place spread, so everyone attempted to locate him - even the king of the time searched for him. The king found him and offered him the amount (seven thousand dinārs) he received from the Jew which he in turn gave to the father of the daughters. Khwāja Sharīf Zandanī ﵀ took the amount offered to him and distributed it amongst the needy. He then said, “I have a seven year agreement with him which has to be fulfilled.”

The Jew came to his senses as soon as he observed Khwāja Sharīf Zandanī ﷺ distribute the seven thousand dinārs offered to him amongst the needy. "Shaykh! I have wronged you. The agreement we made is terminated and you are free to go. Disregard the agreement you made of staying with me for seven years. Khwāja Sharīf Zandanī ﷺ replied, "Thank you ever so much! May Allāh set you free from Hellfire as you have freed me." Upon hearing this, the Jew instantaneously recited:

اشهد ان لا اله الا الله واشهد ان محمدا رسول الله

What a great man he must have been for the government and the entire public to tirelessly search for him whilst he was in the wilderness! What a grand and renowned person he must he have been? Despite all of this, what conditions did he choose [to live in].

SIXTEEN

KHWĀJA ʿUTHMĀN HĀRŪNĪ ﷺ

○

DATE OF BIRTH: 526 AH
PLACE OF BIRTH: Hārūn
DATE OF DEATH: 5th Shawwāl 617 AH or 603 AH or 633 AH or 567 AH or 597 AH
PLACE OF BURIAL: Makka Mukarrama (adjacent to the home of Sharīf Ṣāḥib)

Khwāja ʿUthmān Hārūnī ﷺ was a saint of many miracles and visions (*kashf*). He gave them [miracles and visions] no importance, nor did he pay attention to them. He became Allāh's beloved and the entire creation followed him.

KHWĀJA ʿUTHMĀN HĀRŪNĪ ﷺ JUMPED INTO THE FIRE

Khwāja ʿUthmān Hārūnī ﷺ was once travelling when the need to cook some food occured. He instructed his servant to go to some fire worshippers that were nearby and ask them if he could take a flame from their fire. The servant asked them, but they refused to allow him. He asked them again, but as they refused yet again, Khwāja ʿUthmān Hārūnī ﷺ took a child from amongst them and entered the fire. Upon seeing this miracle, their whole assembly, including those who were performing circumambulation of the

fire embraced Islām. Allāh Most High endowed them all with the blessing of Islām.

INITIATION OF FIRE WORSHIP

The Iranian concept of fire worship was originally introduced by the government, similar to how many governments have distorted religions. Examples of this are even found in Islām and Christianity. So, kings and rulers created religions. People know this, it is recorded in history, they read it, but ability comes from above [heavens]. Despite knowing the truth, millions of people still follow [their fabricated ideologies].

Zoroastrians worship fire. How did it all start? The kings, the government and the masses initially followed a true Messenger sent to them by Allāh Most High and acted upon his divine book. But, the desires of the lower self and Satan are with everyone.

The king of these Iranians who were initially followers of the true religion was overwhelmed with base desires, thus he seduced his own sister and built a relationship of an incestuous nature (similar cases have been heard of here [in our regions]: *innā lillāhi wa innā ilayhi rāji'ūn*. May Allāh Most High grant [us] divine ability and guidance. When man begins to follow Satan, he takes him so far that he fails to distinguish between his wife and sister as well as others). The public somehow came to know of this. Now, when it no longer remained a secret, they [brother and sister] discussed what they should do. The sister of the king came up with a way out for him. "It's very simple," she said.

He asked, "What is it?"

She said, "Was it not permissible for the children of Sayyidunā Ādam ﷺ (who were not twins, for they were considered real

brothers and sisters) to marry? So, in the law of Ādam ﷺ it was lawful to marry one's sister."

Now that the king had found some evidence, he announced, "What have we done wrong? We are Ādam's ﷺ progeny and his followers. It was lawful in his religion, so what wrong have we committed?"

The public turned against him as a result of his persistence, for they were staunch advocates of the truth. Finally, he had a fire lit and commanded them to be punished, like *Aṣḥāb al-Ukhdūd* (the people of the trench).

A DREAM INFORMING OF LATE GENERAL ZIA AL-ḤAQQ'S DEATH PRIOR TO HIS TRAGEDY

I related my dream to our students prior to his tragedy. Those students who note [significant events] in their diaries will also have recorded the date.

Firstly, I dreamt that I was going with our Late Barrister to participate in a funeral in Multan. It was similar to a plain on which ʿĪd prayer is performed, with boundary walls. When we entered the plain of ʿĪd (or parade), we saw that there was a janāza prayer taking place. Who were those participating in the prayer? They were great friends of Allāh, the pious saints who had passed away; all souls were present there in rows.

When I entered, they were all seated in rows. Shaykh Yūsuf Binnorī ﵀ was seated in the first row. He initially gestured from a seated position [for me to join him in the front row], but I could not muster the courage to pass through this entire congregation of saints. He was adamant and finally stood up for me. I did not want to create a scene, hence began walking and he called me to

him. The funeral prayer must have been offered [thereafter]. I had this dream many years ago.

As we began leaving, after the funeral prayer, I saw myself and our Late Barrister standing on a mountain overlooking a gathering of people all around. Here the funeral prayer had been performed, but now the public were descending from mountains, on foot and on transport, assembling in their hundreds of thousands to perform a funeral prayer. At this point, my eye opened and I woke up. I began mulling over what it could mean. Later, I learnt that his funeral prayer was performed specifically by the military in Multan whilst the public performed it in huge numbers at Islamabad.

I was distressed for many days thereafter as I pondered over what must have happened to him as he was a pious man. "Was it a tragedy or a plot?" Questions remained in my heart. I then had another dream that an orator recited to me (in a similar manner to a formal speech):

بسم الله الرحمن الرحيم وَالسَّمَاءِ ذَاتِ الْبُرُوْجِ وَالْيَوْمِ الْمَوْعُوْدِ وَشَاهِدٍ وَّ مَشْهُوْدٍ قُتِلَ اَصْحٰبُ الْأُخْدُوْدِ

In the name of Allāh, The Most Gracious, Most Merciful. I swear by the sky, the one having stellar formations, and by the Promised Day, and by that which attends, and that which is attended, cursed were the People of the Trench.

When he [Zia ul Haq] set off in an aeroplane from Bahāwalpur, military personnel were stationed on the towers. Only Allāh knows who was involved in this plot and who wasn't. "And the Promised Day," referred to the day fixed to kill him. "And by that which attends [*shāhid*], and that which is attended [*mash'hūd*]," the captain was called *mash'hūd* and there must have been a *shāhid*.

Thirty to forty high ranking generals and ministers were (burnt, and so they were) martyred. What was the status they attained through this burning [to martyrdom]? Well, “Cursed were the People of the Trench,” implies that they attained the status of the [martyrs] of the trench.

I related the whole dream along with its interpretation to the students. The final verses of the Sūra are: “The reality is that it is the Glorious Qur’ān, [recorded] in the Preserved Tablet [Lawh Mahfoodh].” It is said that none of those travelling or their luggage remained safe besides the pocket Qur’ān of general Zia ul Haq.

The public of Iran were being burnt like the People of the Trench. There was a woman whose child was snatched by one of the oppressors who said, “Are you going to leave your religion and stop being obstinate? Have you accepted the religion we call towards which states that one can marry their own sister, based on the evidence taken from the religion of Sayyidunā Ādam عليه السلام?”

“No,” she replied.

They then threatened to fling her child into the fire which caused her to waver [between the two religions]. The child [miraculously] spoke, saying, “O Mother! Leaping into fire is better than compromising your faith.”

Their incident is similar to that of the People of the Trench. This was how this religion [Zoroastrianism] started. By changing one ruling regarding marrying one’s own sister, the government, because of their stubbornness ended up changing their whole religion. The order to worship the fire in which the oppressed were burnt alive was given. From that day, they began worshipping fire, and continue doing so even today.

The Master of Both Worlds ﷺ was on his Night Journey (*Miʿrāj*) accompanied by the Angel Jibrīl ؑ. I related the narration of Sunan al-Nasa'ī which states the various locations where the Noble Prophet ﷺ descended to offer prayer. Amongst them were Bayt al-Laḥm [Bethlehem] and the mount Ṭūr. The Noble Prophet ﷺ sensed an extremely pleasant fragrance during this journey regarding which he ﷺ asked Jibrīl ؑ. "The fragrance emanates from the grave down below," Jibrīl ؑ replied.

The Noble Prophet ﷺ further enquired as to whose grave it was, to which Jibrīl ؑ informed that it was the grave of the Pharaoh's maid (a maid at his palace who used to comb the children's hair) and the fragrance was emanating from her grave. She also underwent a similar trial.

Once, while she was combing the hair of Pharaoh's daughter, the comb slipped out of her hand, at which she said: بسم الله ربي الله The Pharaoh's daughter asked, "You just said, 'With the name of Allāh, my Lord is Allāh'. "So what about my father, the Pharaoh, then, [since he claims divinity]?" the daughter asked.

The maid replied, "Allāh is the Lord of your father, my Lord and also your Lord, that is what I meant by بسم الله ربي الله."

"Does my father know this? He himself claims: 'I am your supreme lord," the Pharaoh's daughter asked. The maid replied by saying that he must know. The Pharaoh's daughter sought the maid's permission to tell her father about this. The maid was so fearless. We tend to become frightened by a mere threat. Here the threat was from Pharaoh, his kingdom, power, his subjects and those who worshipped him as the supreme lord, thus she could not know what he would do to her [if he became aware of her faith]. But, when the daughter asked if she could tell her father, fearlessly, the maid gave her permission to do so.

As soon she told the Pharaoh he called for the maid. "Who is your lord?" he asked.

She replied, "He who is the Lord of the heavens, the earth and the entire creation."

As a result [of her answers], a fire was lit. She had many children [of her own] who they threw into the fire one after another. He asked the maid, "Will you desist from your faith and accept me as your supreme lord?"

She replied, "No, my Lord is He."

They threw three [of her] children into the fire one after the other. A ḥadīth states that they snatched her suckling child from her and began to throw it into the fire. Her heart melted for her suckling child. But, the child spoke from within the fire, saying,

يا امي اصبري فانك على الحق

O mother! Remain patient for you are on the truth (and there is immense pleasure in sacrificing your life for the cause of the truth. Look! I am speaking from within the fire!)

The Noble Prophet ﷺ could smell her aroma on the night of *Miʿrāj*. May Allāh keep us and our progenies firm on the truth (religion and faith) up until the Day of Judgement, so that no-one can weaken their faith, neither torture and afflictions, nor governments. May Allāh Most High strengthen our faith in this manner.

SEVENTEEN

KHWĀJA MUʿĪN AL-DĪN CHISHTĪ رحمه الله

○

DATE OF BIRTH: 537 AH
PLACE OF BIRTH: Sisastān, Sijz (town), Iran
DATE OF DEATH: (there is a difference of opinion) 6th Rajab 632 AH, 633 AH, 636 AH or 637 AH
PLACE OF BURIAL: Ajmer Sharīf

In today's discourse, I shall focus on Khwāja Muʿīn al-Dīn Chishtī رحمه الله. It is stated in the accounts of Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمه الله that he was granted *khilāfa* only after the Noble Prophet ﷺ explicitly instructed [his spiritual mentor] Khwāja Muʿīn al-Dīn Chishtī رحمه الله to authorize him with discipleship. This order, is a spiritual order, and when it becomes a source of attaining worldly gains, then all traces and signs of spirituality are lost from it.

It is commonly misconceived that Islām spread throughout the Indian subcontinent by means of Khwāja Muʿīn al-Dīn Chishtī رحمه الله. Khwāja Muʿīn al-Dīn Chishtī رحمه الله was born in 537 AH, whereas Islām had reached the subcontinent 530 or 532 years prior to that.

ISLĀM IN THE INDIAN SUBCONTINENT

Within five years of the passing away of the Noble Prophet ﷺ, in 15 AH, Sayyidunā ʿUmar رضي الله عنه appointed one of the two brothers, ʿUthmān ibn Abī al-ʿĀṣ رضي الله عنه and Sayyidunā Hakam ibn Abī al-ʿĀṣ

ؓ, as governor of Bahrain. The governor dispatched the other brother on an expedition by sea to Bombay, India, as Bahrain is very close to it. . The sea expeditions to Cyprus and Spain occurred much later than this. As this was within a mere five years since the Prophet ﷺ departed from this world. Wherever expeditions like these went, it was with a view to invite people towards Islām, thus they were predominantly made up of the Noble Companions ؓ.

Hence, the father of Shaykh Abū 'l-Ḥasan ʿAlī Miā Nadwī ؒ writes that as only five years had passed since the Noble Prophet ﷺ passed away, and as most of the participants of this expedition were the Noble Companions ؓ, the Noble Companions who participated in this campaign are buried along this coastal line.

This campaign took place close to Bombay. If you travel by train, there is a station at a place called Thānay. This was where the expedition landed. Muslim communities have formed in that region from this early period and it was from here that Muslim communities spread to Surat and Rander. There were two expeditions: the first took place in the year 15 AH and the second a year or two later. They conquered the coastal areas and settled there. Therefore, Muslims have been living in that area for approximately 1500 years, and this region is classed as one of the first areas where Islām reached.

Thereafter, towards the end of the period of the Tābiʿūn, in 160 AH, their army reached Bhārbūt, Bharuch, to help and relieve the Muslims living in the coastal areas from the torments they faced. The majority of this army were martyred by means of a regional plague. (I have visited the holy shrine of Sayyidunā Rabīʿ ibn Ṣabīḥ ؓ on numerous occasions) Muslims occupied the entire coastal strip approximately 160 years prior to this second campaign.

Sayyidunā ʿUmar ﷺ analysed the presence of the two huge empires, the Romans and the Persians, and considered distant campaigns unwise at the time, and so he stopped campaigns such as this one, partly also because he was not in favour of travelling by sea.

MŪSĀ IBN NUṢAYR AND ṬĀRIQ IBN ZIYĀD

It was only after Sayyidunā ʿUmar ﷺ was martyred that those who were zealous to spread the message of Islām far and wide by sea did so. Amongst the regions conquered in this way was Spain where Muslims reached before the end of the first century, in an amazing manner.

Islām had already been established in Marrakech, Morocco. Mūsā ibn Nuṣayr had been appointed governor and commander in chief there, and Ṭāriq ibn Ziyād was under his command.

After becoming aware of the Commander's absence due to a family emergency (one of his parents had passed away), Ṭāriq ibn Ziyād seized the opportunity and crossed the strait of Gibraltar with his army. Upon reaching Gibraltar, he commanded all their ships to be burnt (although there is a difference of opinion in the burning of the ships incident, and one view is that it is unauthentic).

The army was astonished at the command as the ships may be needed again. But Ṭāriq ibn Ziyād insisted, saying, "Burn the ships so that the thought of returning is eliminated from your minds."

جلا ڈالی تھی تم نے کشتیاں اندلس کے ساحل پر
You burnt the ships on the coast of Spain

They conquered the whole of Spain and half of France (with the inclusion of South of France and beyond) in a period of just ten years. All of this was an Islamic country and remained so for a long time. The whole of Europe gathered to impede their advance, but they could not control them. It was only the English army that stopped their advancement at half of France. Islamic rule remained there for centuries.

ARRIVAL OF KHWĀJA AJMERĪ ﵀ IN INDIA

I was correcting the misconception of Islām having spread in India by means of Khwāja Muʿīn al-Dīn Chishtī ﵀. I mentioned that he was born in 537 AH, whereas Islām was established there in the regions of Thānay, Surat and Rander 532 years before his arrival. He travelled to India because the Muslims living there were being persecuted, or for the sake of their [religious] rectification as the Prophet ﷺ instructed him [by way of a dream etc] to travel there. Otherwise, he himself was born in Sisastān, Sijistān. Hence, he is attributed to Sijistān when he is referred to as Sijazī.

He is called Khwāja Muʿīn al-Dīn Chishtī Sijazī ﵀. Qawwāls tend to call him Sanjarī (attributed to Sanjar), whereas there is no such thing or place understood by the use of the word 'Sanjar'. They erred on the dot of the noon (as it has been misplaced from the zā). So, he was born in Sijistān, (the area of Imām Abū Dāwūd ﵀) and studied in Bukhārā and Samarqand.

After completing his studies, he set out to Iraq to acquire esoteric knowledge. There is a place in Iraq called Qaṣba Hārūn. This is where he pledged allegiance to Khwāja ʿUthmān Hārūnī ﵀.

In terms of spirituality, Allāh made him the chosen and selected one, hence as soon as he reached there, his spiritual mentor remarked, "Allāh has endowed and favoured you, what do you need a mentor for?"

Even though Khwāja ʿUthmān Hārūnī ﷺ authorised him with discipleship on the very first day, he remained with his spiritual mentor for the sake of self-rectification. How long did he stay? He remained with his spiritual mentor for twenty years. To stay with his mentor for twenty years even after receiving authorisation on the very first day was a true sign of selflessness and humbleness. Thereafter, he travelled to India upon receiving instructions from the Noble Prophet ﷺ. In India 3.5 million people embraced Islām at his hands at Ajmer.

KHWĀJA AJMERI ﷺ AND THE PARTHAWI (RAJ)

I read about the travels of Khwāja Muʿīn al-Dīn Chishtī ﷺ in a particular book, which also mentions the places he visited and passed through. He also met with the author of *Kashf al-Maḥjūb* on one of his journeys. He continued travelling until he got to Ajmer and resided there. At that time, Ajmer was the capital of India ruled by the renowned Hindu king and raja, Parthawi. So, Khwāja Muʿīn al-Dīn Chishtī ﷺ settled down in Ajmer as nobody knew about Delhi at that time.

Ajmer was the capital city of India. Muslims were already settled there [prior to Khwāja Muʿīn al-Dīn Chishtī's ﷺ arrival]. Parthawi had some Muslim governors and ministers too. One of them [ministers or governors], who was affiliated with Khwāja Muʿīn al-Dīn Chishtī ﷺ and closely connected, was mistreated. So, Khwāja Muʿīn al-Dīn Chishtī ﷺ went to Parthawi Raj to talk. Parthawi took his approach somewhat abruptly and began speak-

ing to him rudely. Khwāja Muʿīn al-Dīn Chishtī ﵀ remarked, "Do you know, I am handing you over to Sulṭān Ghawrī right now?" but how was he to understand what was meant by that?

That is exactly what happened. A few months had not passed before Sulṭān Ghawrī launched a fierce attack. This has been stated by a distinguished professor of theirs called Parashād, who has written upon the history of Parthawi Raj.

Prashād writes that the biggest war ever fought in India was the Battle of Thānīsar. All the rajas and kingdoms, big or small, participated in this war. It is written that there were three thousand (or thirty thousand) elephants taking part. He states that there were three hundred thousand men on horseback, you can only imagine how many foot soldiers would have been used. He says that Parthawi's foot soldiers were in their millions.

As this battle ended in a stalemate, consequently another battle took place. This time round, the Prophecy which Khwāja Muʿīn al-Dīn Chishtī ﵀ had prophesised to him in person when in his court manifested itself, as Parthawi Raj was captured in this war with Sulṭān Ghawrī.

CONSIDER ME ALIVE LIKE YOURSELVES

The spirituality of Khwāja Muʿīn al-Dīn Chishtī ﵀ remains the same until this day. Unfortunately, innovation is rife there now. He sent his disciple, Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀, to go and live in Delhi, although Delhi wasn't well-known. He would come from Delhi to visit Ajmer [and pay his respects at his grave].

Once, on his way to Ajmer, he thought, 'I visit often, I wonder if Khwāja Muʿīn al-Dīn Chishtī ﵀ knows about my arrival?' When he presented himself at the grave with this in mind, he saw him in front of him, face to face and alive, saying:

مرا زندہ پندار چوں خویشتن
من آیم بجاں گر تو آئی بہ تن

Consider me alive just like you. The only difference is that you come to me with your physical body, and I come to you with my spiritual body.

May Allāh Most High also benefit us with their spirituality.

EIGHTEEN

KHWĀJA QUṬB AL-DĪN BAKHTIYĀR KĀKĪ ﵀

○

DATE OF BIRTH: 582 AH
PLACE OF BIRTH: Awsh
DATE OF DEATH: 14th or 24th Rabīʿ al-Awwal 633 AH or 634 AH
PLACE OF BURIAL: Delhi

بسم الله الرحمن الرحيم

Khwāja Farīd al-Dīn Ganj Shakar ﵀ of Multan pledged his allegiance to Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀ after having initiated his studies under him. He studied *Al-Nāfiʿ* (a book of Islamic jurisprudence) under him, and thereafter became so fond of his teacher that he sought permission to accompany him to Delhi and continue his studies there with him. However, Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀ forbade him and instructed him to complete his studies in Multan, and thereafter they would consider what to do next.

All the saints of our spiritual order were imāms of exoteric and esoteric knowledge. That is why Khwāja Farīd al-Dīn Ganj Shakar ﵀ was studying books with Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀ and requested to stay with him for the rest of his life. One of their distinctions is that they were chosen and selected by Allāh. Their selection is done from [the heavens] above.

THE SYSTEM OF TEACHING AND MEMORISING THE HOLY QUR'ĀN USING BOARDS

In his childhood, Khwāja Quṭb al-Dīn Bakhtiyār Kākī presented himself to his teacher, Shaykh Hamīd al-Dīn Nāgawrī, clutching his board.

Over in Africa, until this day, teachers would scribe Qur'ānic verses on boards and give them to students. In the past, there was no facility of printing Qur'āns, so they would scribe the verses for students, who would memorise them and recite them back to the teacher the following day.

I also presented myself to my teacher with a board. In my first or second year at Jāmiʿa Ḥusayniyya Rānder, I presented myself to my teacher, Shaykh Sayyid Ẓuhūr al-Ḥasan Tonkī with a board. The Shaykh was a great master of Urdu, Persian, Arabic, Literature and Calligraphy. Unfortunately, nobody had an interest in learning Urdu, Persian and literature in Gujarat. He was an imām of calligraphy, but I was unable to derive complete benefit from him.

NEED FOR COMPETENT TEACHERS

At the time when I wanted to start schooling at Darul Uloom, a private school in Jeddah was being run by the Pakistani embassy there. The principal of that school was Master Manẓūr Ṣāḥib who was a khalīfa of Shāh ʿAbd al-Qādir Raipūrī. Master Manẓūr Ṣāḥib would come and spend twenty four hours with Shaykh Zakariyyā every Thursday.

Coincidentally, when we were in the process of initiating schooling at Darul Uloom, Master Manẓūr Ṣāḥib was a guest of some people from Huddersfield and Leeds who were from the

same area as him back in his hometown]. Hence, we invited him, [to Darul Uloom] and he accepted our invitation. I asked him, "You have spent most of your life in the field of teaching and have been a principal at the school in Jeddah, therefore, can you please give us some guidance in regards to a syllabus?"

He replied, "There is only one thing you need to bear in mind."

"Is there any book or syllabus you recommend?" I asked.

He said, "Syllabuses and books are of no use. No matter how good your books and syllabus is, if your teachers are incompetent, then they are deemed useless. And on the other hand, if your teachers are competent, experts in their respective subjects, then they are not even in need of books, as they can do without them. What do they need books for, if they are competent enough to author their own books?"

THE ART OF CALLIGRAPHY IN HALF A LINE

When I got there with my board to improve my Urdu calligraphy skills, Shaykh Sayyid Ẓuhūr al-Ḥasan Tonkī ﵀ encapsulated calligraphy in just half a line. He said, "If the vertical line, horizontal line and the circles are correct, then not only will this correct the handwriting, it will also enable one to advance in the art of calligraphy." No-one besides an imām could teach or summarise like this, for vertical and horizontal lines are needed in scribing letters like *bā*, *tā*, *thā* and *fā*, whereas letters like *lām*, *jīm*, *ḥā* and *khā* involve circles.

THE ART OF POETRY IN ONE LINE

Someone enquired from Ḥājī Imdādullāh Muhājir Makkī ﵀, "Shaykh! I have heard a lot of your poetic speech. I too am attempting to compose poetic verses, so please can you offer some guidance to me regarding poetry?" Ḥājī Imdādullāh Muhājir Makkī ﵀ replied, "There are three things you need to bear in mind."

The art of poetry is very vast as is calligraphy, which Shaykh Sayyid Ẓuhūr al-Ḥasan Tonkī ﵀ summarized in half a line. Similarly, Ḥājī Imdādullāh Muhājir Makkī ﵀ encapsulated the art of poetry in just three points.

"What are they?" he asked.

He replied, "Firstly the rhythmic scale ought to be correct. Poems have scales such as fa'oolan, mafā'ilan, mafā'eelan and fā'ilāt etc. Poems should be in accordance to these rhythmic scales. Secondly, the correct use of language. It is necessary for the poetry to be free of errors in the respective language it is composed in; Arabic, Urdu, Farsi, English [or any other language].

Thirdly, he mentioned that every poem requires one simile in every stanza. No stanza should be left without a simile. In short, these are like the three chief principles of poetry. So, let's say a poem does have a single simile in two stanzas, in in that case, it will not be considered a poem. What an extensive art Ḥājī Imdādullāh Muhājir Makkī ﵀ encapsulated in just one line.

DEFINITION OF TAṢAWWUF IN JUST TWO WORDS

Last year, I mentioned the incident of Shaykh Zakariyyā ﵀ and the leader of the *Aḥrār* party, Shaykh Ḥabīb al-Raḥmān ﵀. The latter states that great ministers and governments of India would tremble upon hearing he was scheduled to deliver a speech at a

conference. He played the most uncompromising role in India gaining independence. The axe was their 'symbol' and was always carried around by them. A great erudite scholar he was indeed.

He says that he thoroughly researched Taṣawwuf, thus decided to stop off [at Saharanpur] to ask Shaykh Zakariyyā رحمه الله the definition of Taṣawwuf on his way to Raipur.

He had rehearsed objections to the definition and answers he thought Shaykh Zakariyyā رحمه الله may reply with. He presented himself after a careful and thorough preparation and research. [When he reached Saharanpur], Shaykh Zakariyyā رحمه الله had gone up to the library, so he went up to meet him. "I am travelling to Raipur and have just stopped off to meet you and also to pose to you one short question. You may think over the answer to my question. My stay at Raipur will be for one week and I will return to you then for a reply to my question. My question is, 'What is Taṣawwuf?"

Shaykh Zakariyyā رحمه الله replied, "Take the answer now."

He said, "Prepare your answer in good time."

Shaykh Zakariyyā رحمه الله replied, "No, Taṣawwuf is sincerity of intention."

He says that he was stunned at the response, for despite his research and subject knowledge, he could not object to this definition. Thus, these are the masters of their respective fields. The definition imparted by Shaykh Zakariyyā رحمه الله cannot be found in any book, rather, it was devised by him.

HALF OF THE HOLY QUR'ĀN MEMORISED IN JUST FOUR DAYS

I began speaking about my board. So, Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمه الله took his board with him to his teacher, Shaykh

Hamīd al-Dīn Nāgawrī ﵀. Boards were used by students learning how to recite the Qur'ān as well as by those memorising it. The teacher would scribe the relevant verses onto the board. Shaykh Hamīd al-Dīn Nāgawrī ﵀ asked, "What should I write?" (In other words, 'where are you up to in recitation? Should I begin from [the alphabet] alif bā or have you started to recite from the final part (juz)? What should I write?')

Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀ replied, "From سُبۡحٰنَ الَّذِيۡ اَسۡرٰى بِعَبۡدِهٖ لَيۡلًا [the 15th juz']"

Shaykh Hamīd al-Dīn Nāgawrī ﵀ remarked, "You have the ability to recite, so why have brought a board with you?"

Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀ replied telling him that he had memorised half of the Holy Qur'ān. Ultimately, he completed the memorisation of the latter half with Shaykh Hamīd al-Dīn Nāgawrī ﵀ in just four days.

COMPLETION OF QUR'ĀNIC MEMORISATION IN JUST NINETY DAYS

Last year, I mentioned Brother Ibrāhīm Salloo of Manchester (I have not seen him this time, it is possible he may be away on a trip). His son graduated from Darul Uloom as a scholar, but he had not memorised the Holy Qur'ān. He then began memorising the Holy Qur'ān and completed its memorisation in just ninety days.

COMPLETION OF QUR'ĀNIC MEMORISATION IN JUST THREE MONTHS

I related to you how I met a Sudanese PhD graduate in Glasgow who had just completed his PhD. I met him and Ḥāfiẓ Haneef began telling me that he had completed the memorisation of the Holy Qur'ān in just three months (ninety days). I then enquired from him in detail [regarding his memorisation].

AN ENTIRE AREA OF ḤUFFĀẒ

He said that he moved to Khartoum to acquire education. His family resided in a village. He said that his extended family (from the same ancestry) alone occupied many villages. He told me that in their family, everybody excluding the very young children, from the young to the old, the male and the female, have all committed the Holy Qur'ān to memory. There is no non-ḥāfiẓ. The whole area is ḥāfiẓ. He says, "I was deprived of this blessing as I was sent away for education. Although I completed my PhD, I felt ashamed as not being a ḥāfiẓ is seen as a defect in my family due to it being a family tradition. So, I thought I should complete my ḥifẓ and then return." All praise is due to Allāh, with the ability granted to him by Allāh, he completed the memorisation in just ninety days.

COMPLETION OF QUR'ĀNIC MEMORISATION IN JUST EIGHTY DAYS

It is written in relation to Shaykh Ibn Shihāb al-Zuhri ﵀, who is a great scholar in the field of ḥadīth, that he memorised the Holy Qur'ān in just eighty days.

COMPLETION OF AN ENTIRE QUR'ĀNIC RECITATION EVERY NIGHT

During my trip to Portugal, I asked the congregation at Odivelas if there were any individuals amongst them at that masjid who had studied and gained knowledge of when Islām came to Portugal and Spain. I then informed them that a great saint called Khalaf ibn Fathoon ﵀ used to be in Odivelas.

Furthermore, i related some stories of his and also of other saints. Just as saints from India and Pakistan are invited here to participate in conferences, deliver speeches, initiate the teaching of Ṣaḥīḥ al-Bukhārī and complete it, the people of Bukhārā and Samarqand would also invite saints from Spain in the third century AH. He travelled throughout Bukhārā and Samarqand from here and taught ḥadīth there. I then related his daily practices by informing them of his habit of reciting the entire Holy Qur'ān every night.

FIFTEEN PARTS (JUZ') IN ONE NIGHT

I also mentioned about how Shaykh Bilāl Nākhuda would perform optional prayers and a congregation would come and join him here at Darul Uloom during the iʿtikāf of the last ten days of

Ramaḍān. Those people [over in Portugal] were enthusiastic to do the same so he is currently there. Yesterday he recited fifteen *juz*'. "What?" I asked.

They began telling me that it seems like ʿĪd as they have never experienced such a large gathering before. They told me that they announced that fifteen parts (*juz*') would be recited in one night, thinking there will not be more than fifteen to twenty people participating during the short nights. However, they said, "But we saw that the masjid was full upstairs and downstairs, inside and outside; even the area outside the entrance was full of worshippers. There was no space left. We began worrying as to what will happen if any more people decided to participate? The rows would reach the road. Today, the remaining fifteen parts (*juz*') are going to be recited [by him] at the Darul Uloom [Portugal]."

Three days before returning to England, we performed tarāwīḥ prayers outside under the sky in an open plain at the Darul Uloom to assess whether it would be difficult to offer the night prayers (*shabīna*) there. Alḥamdulillāh, the weather is really pleasant there with warm nights. They will be performing the remaining fifteen *juz*' today.

HIFẒ, STUDIES, PLEDGE OF ALLEGIANCE AND DISCIPLESHIP

Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀ completed the remaining fifteen parts (*juz*') of the Holy Qur'ān in just four days. After completing the study of the remainder of the sacred sciences, he went to Delhi. It was after he had moved to Delhi that he travelled to Ajmer and pledged allegiance to Khwāja Muʿīn al-Dīn Chishtī ﵀ and observed all the spiritual practices of this path.

The Noble Prophet ﷺ instructed Khwāja Muʿīn al-Dīn Chishtī

ؒ to authorise him with *khilāfa* in his order. Thus, he received discipleship in this order subsequent to this explicit instruction of the Noble prophet ﷺ.

All our exoteric and esoteric knowledge continues and devolves spiritually. We were just [recently] discussing over in Portugal that Shaykh Bilāl should recite the Holy Qur'ān in two or three nights. Then when I phoned my daughter Khadīja in Preston, she told me that she had heard that someone here [in Preston] had a dream, as a result of which Shaykh Bilāl was going to Portugal. I replied by saying that, that was only a discussion of a cursory nature, [in Portugal] and up until now no decision had been made about it. I enquired about the details of the dream. Later, I came to know that Shaykh Ilyās Desai had dreamt that Shaykh Bilāl was leading a big congregation in optional night prayers with Shaykh Zakariyyā ؒ and other saints congregated [behind him in prayer].

Islām remained in the regions of Spain and Portugal for centuries. The words of Allāh Most High and His Messenger ﷺ used to echo there. Imagine how eager the souls of those [Muslims] buried there would be, and how happy they must be because of this gathering. May Allāh grant prosperity to Islām.

NINETEEN

SHAYKH FARĪD AL-DĪN GANJ SHAKAR ﵀

DATE OF BIRTH: 584 AH or 585 AH or 569 AH
PLACE OF BIRTH: Kotwal, linked to Multan
DATE OF DEATH: 5th Muḥarram 660 AH, 664 AH, 668 AH, 670 AH, 690 AH or 697 AH
PLACE OF BURIAL: Pāk Patan, District Multan

بسم الله الرحمن الرحيم

The saint of today’s discourse is Shaykh Farīd al-Dīn Ganj Shakar ﵀. Names which are being related to you such as Farīd al-Dīn and Jalāl al-Dīn are all titles. They would receive such titles from other saints. The saints did not somehow decide to make them up, rather:

TITLES DESCEND FROM THE HEAVENS

His real name was Masʿūd and Farīd al-Dīn was his title. He is referred to as Ganj Shakar because of a miracle, as pebbles (or salt, or sand, according to the varying narrations) turned into sugar. His family was originally from Kabul. His paternal grandfather was called Qāḍī Shuʿayb. He was from an educated family.

A huge calamity befell. The heavens and the earth have never witnessed such a calamity. The calamity of the Tartars descended upon Islām and the Muslims following the mistake of a few governors and Sultans, for an envoy arrived from Mongolia with a complaint and was killed. The Khān (ruler) of the Mongolians stopped eating, drinking and sleeping for three days because of this, and engaged in one thing - supplication (*duʿā*). He supplicated in his own style by going up to the peak of a mountain as saints normally do for the sake of seclusion, on mountain tops, out in the wilderness and along coasts. He reached the top of the mountain and began supplicating continuously [balancing] on one foot.

It is stated that he supplicated to our Lord, saying, "O Lord of the Muslims! If you are our Lord as well as theirs, then we want revenge for the crime perpetrated against us." It is stated that three days later he actually received an answer for his prayer, and a voice was heard from the sky (there are many stories about calls from the sky which I will relate some other time). A voice was heard from the sky, "You will be helped! Go! You may take revenge."

There were only a handful of Mongolians in comparison to the Islamic empire that stretched from there to Rome, and from one end of Europe half way up France. All this was one Islamic world. But Allāh had destined his supplication to be accepted, which ultimately meant that wherever the tribulation of Genghis Khān and Halaku Khān reached, life became difficult for the people living there.

His paternal grandfather, Qāḍī Shuʿayb, migrated from Kabul due to this reason. Wherever people heard about the Tartars, they would supplicate, "If only we could exchange places with those buried in the graveyard." Where were they to escape?

So, his family migrated from Kabul to Lahore, and then to Kasur. From there, they migrated further to Multan which was a hub of Islamic learning and a centre for spirituality. It was in Multan that Shaykh Farīd al-Dīn Ganj Shakar ﵀ met with Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀, who had travelled there from Delhi. He met him and got to know him at Multan. He even initiated his studies under him, and it is also stated that he studied the Islamic jurisprudence book *Al-Nāfiʿ* by him. These saints were masters of all sciences and fields, but when the saints of Taṣawwuf are mentioned, those who oppose Taṣawwuf compare them with Hindu faqīrs and to someone addicted to some intoxicating substance, for they say, ''Who else sits with their heads bowed down for so long?'' They would not only sit for a day or two, but for years upon years.

It is stated regarding Khwāja Makhdūm Kalyarī ﵀ that he remained [spiritually] absorbed for years on end. As I mentioned two days ago, they would not be able to recognise anyone. Neither were they Hindu faqīrs nor intoxicated, but rather, they were an exceptional faction of scholars of their era who through their knowledge learnt how to make themselves go into a state of annihilation (*fanāʾ fī ʾ-llāh*).

PLEDGE OF ALLEGIANCE, COMPLETION OF STUDIES AND AUTHORISATION

He studied the book of Islamic jurisprudence, *Al-Nāfiʿ*, by Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀. Thereafter, he grew so fond of his teacher that he pledged allegiance to him and then requested to permanently stay with him. Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀ told him that he could stay with him for the duration of his stay in Multan.

As Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمه الله returned, he insisted to accompany him back to Delhi to complete his studies with him. But, Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمه الله refused, and instead, instructed him to complete his studies in Multan by stating, “We will see thereafter.” Look at their consideration of Islamic sciences. Hence, Shaykh Farīd al-Dīn Ganj Shakar رحمه الله moved to Delhi after completing his studies in Multan.

In Delhi, Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمه الله prescribed him with spiritual struggles according to that era for many years. He instructed him sit to stay at a place on the outskirts of Delhi, where there were no food arrangements. It was a case of “If the Lord gives, then eat”, otherwise, he would permanently fast.

Shaykh Farīd al-Dīn Ganj Shakar رحمه الله continued his spiritual efforts and diligence prescribed to him by his spiritual mentor. Allāh Most High then graced him as he reached spiritual excellence. Not only did Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمه الله grant him discipleship, but he remembered him at the time of his own death. As he passed away, despite all the attendants and close ones always around him, Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمه الله called for Shaykh Farīd al-Dīn Ganj Shakar رحمه الله from Hānsi and said to him, “I hand my prayer mat and cushion over to you as I depart.”

Thereafter, Shaykh Farīd al-Dīn Ganj Shakar رحمه الله stayed there for only a few days before he decided to head back for Hānsi, for he could not bear the crowds and meeting with people, after spending such a long time in solitude. They all surrounded him insisting for him to stay, stating that his spiritual mentor had appointed him there. “How can you leave?” they said.

He replied, “I have a responsibility towards the work and wealth he has passed on to me and that will remain with me; however, I am more comfortable there.” Thus, he then moved back to Hānsi.

THE MISWĀK STICK

It is stated that he would always fast. Abstinence from luxuries and spiritual struggles until the very end is a common element found in all saints. Shaykh Ḥifẓ al-Raḥmān recently visited me while on his travel. I told him to cut miswāk sticks from the branches of olive trees as they are found in abundance over there. For, it is stated that the best miswāk is that of a salvadora persica, thereafter an olive tree, and lastly any bitter tasting twig is beneficial.

FRUIT OF A PĪLŪ TREE AND WILD FIG

In my childhood, I used to pick the fruit of a *pīlū* (salvadora persica) tree. You will not see it here as it is commonly found in the wilderness. It is something villagers will be familiar with, like wild fig. When Khwāja Makhdūm Kalyarī ﵀ received guests from his spiritual mentor, he instructed his attendant to bring wild fig sprinkled with a little salt for the guest. This was a very high degree of humbleness.

Shaykh Ilyās ﵀ would also suffice on only wild fig at the time of breaking his fast. The saints took these practices from him [Shaykh Farīd al-Dīn Ganj Shakar ﵀]. The time when I saw Nizāmuddeen, not long ago in the sixties, it seemed like a jungle all around. That is why it was named 'Nizāmuddīn Bastī' [village], as it was a desolated area surrounded by barren land and old ruins. It had not reached the extent of a town.

Some people from Delhi city once went to spend the holy month of Ramaḍān with Shaykh Ilyās ﵀. Not everyone can exert themselves in Ramaḍān. So, they thought of spending a few days with him. When the time to break the fast drew near, they noticed

a stagnation and listlessness enveloping the deep silence. Just a few moments before sunset, he instructed his attendant to serve some wild figs to the guests that were left over from the day before. This is humbleness.

PICK THE BLACK ONES!

So, Shaykh Farīd al-Dīn Ganj Shakar رحمه الله would also survive on fruits of the *pīlū* tree.

The Noble prophet ﷺ was once accompanied by his Companions in the desert. His Companions noticed a *pīlū* tree and began picking its fruit. Upon seeing this, the Noble Prophet ﷺ said, "Pick the black ones (for they are the ripest and tastiest)." The Companions رضي الله عنهم asked in astonishment, "How do you know about which types and colours of fruit should be consumed?"

The Prophet ﷺ replied, saying, "I used to herd sheep for the people of Makka in exchange for a few Qeerāts." He ﷺ then named all the prophets, like Sayyidunā Mūsā عليه السلام and Sayyidunā Shuʿayb عليه السلام, who also herded sheep, and stated how he was aware of when fruits of the trees in deserts are most ripe because of having spent time herding sheep there.

So, it was this same fruit of the salvadora persica that Shaykh Farīd al-Dīn Ganj Shakar رحمه الله would survive on. His attendant once felt like making a slight change to the fruit that he had been consuming regularly.

Shaykh Zakariyyā رحمه الله once went somewhere. A leather spread would always remain laid out where he would sit. So, his family members who would serve him must have felt the need to change it. When he returned to realize the leather spread had been replaced, he became angry, as he did not even prefer a minor change of this kind.

WHY DID YOU PUT SALT ON IT?

The attendant thought Shaykh Farīd al-Dīn Ganj Shakar رحمه الله had been eating *pīlū* fruits for a long time for the sake of mere survival. He would chew them until they became ready to swallow. This time round, he thought he should prepare them differently in order to change the taste. Thus, he purchased some salt from nearby on credit and sprinkled it on the fruit. As soon as Shaykh Farīd al-Dīn Ganj Shakar رحمه الله placed the fruit in his mouth, he asked, "Who has changed this today and was ill mannered?" He rebuked them as he wasn't even prepared to tolerate this level of change.

THE SPIRITUAL STRUGGLES OF SHAYKH ZAKARIYYĀ رحمه الله

Only Allāh knows which spiritual struggles (*mujāhadāt*) and diligence Shaykh Zakariyyā رحمه الله exercised. He once said that a basket of fruit and other things came to him. He instructed someone to go and distribute it all. Why?

He says that that was his period of exercising abstinence from all 'extras' [like fruits]. This statement tells a lot about how he exercised abstinence for a prolonged period of time. Extras included everything apart from what the body needs to continue functioning. Thus, he abstained from all such food, drink, clothes and bedding.

It was a result of this abstinence he exercised during that period, that when we saw him, although he was able to eat fruit, he was unable to place anything sweet besides it in his mouth. He was really put off sweets because of his previous abstinence. If someone insisted that he eat at least a spoonful, he would reply telling them that he could not eat it as he would be sick.

Such were the struggles of these saints that they would survive on nothing but wild fig. It is stated regarding Shaykh Farīd al-Dīn Ganj Shakar ﷺ that he used to fast on a permanent basis. May Allāh Most High also grace us through their blessings, and may He enable us to follow them.

Although there would be a royal spread of food near Shaykh Zakariyyā ﷺ, he used to say, "Friends! We cannot even desire or wish to follow those saints, as we cannot possibly undergo the same struggles as them. But the least we can do is supplicate, ''O Lord! You really elevated those people as a result of their struggles. O Allāh! Accept our inadequate worship and teaching and learning by means of them.''

How must the millions of Musilms amongst Pakistan's flood victims be spending their month of Ramaḍān? Remember them too in your special Ramaḍān supplications. May Allāh Most High help them.

TWENTY

SHAYKH ṢĀBIR PIYĀ KALYARĪ ﵀

○

DATE OF BIRTH: 592 AH
PLACE OF BIRTH: Kotwal, Multan
DATE OF DEATH: 12th or 13th Rabīʿ al-Awwal 690 AH
PLACE OF BURIAL: Peerān Kalyar Sharīf, near Rarki, District Saharanpur

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

I was discussing the accounts of Shaykh Ṣābir Piyā Kalyarī ﵀ with you. We find spiritual raptness (*istighrāq*) to be a common element among all of them [saints]. They would become so spiritually immersed that they were unaware of everything else.

I gave an example of when Shaykh Ṭalḥa Ṣāḥib would enquire regarding something from [his father] Shaykh Zakariyyā ﵀ at which he would ask him to introduce himself. Although the Shaykh would be looking straight at Shaykh Ṭalḥa and his eye sight was fine at that time, but he would ask him to introduce himself [due to his inability to recognise him]. He would ask three or four times before he could recognise him.

I [also] gave an example of when I was in Faisalabad with him [Shaykh Zakariyyā ﵀] reciting the Holy Qur'ān behind the veil of

iʿtikāf. He lifted his head from deep meditation and asked, "Who [are you]?"

I replied, "Yūsuf."

He then asked, "What is this?"

I replied, "It is the Holy Qur'ān."

He further asked, "Which Holy Qur'ān?" Due to his high level meditation, his mind could not take in what 'Holy Qur'ān' meant. He would have to come back down [to the material world] to understand.

EXCLUSIVE DEVOTION OF THE MASTER OF BOTH WORLDS ﷺ

I presumably related to you the incident with Shaykh Ashraf Ṣāḥib, lecturer at Peshawar University and a senior khalīfa of Shaykh Sayyid Sulaymān Nadwī رحمه الله, who was also a member of the Council of Islamic Regulations created by General Zia. We were compiling information on the accounts of Shaykh Zakariyyā رحمه الله, when he enquired as to how far we had reached.

I told him that we had selected extracts of the Shaykh's explanatory notes which contained excerpts from numerous parts of Ṣaḥīḥ al-Bukhārī. There was one excerpt from Ṣaḥīḥ al-Bukhārī's 'Chapter of lying before ṣalāt al-fajr' which states that the Noble Prophet ﷺ would lie down before the farḍ of fajr, after performing night prayers [tahajjud] and the sunna of fajr.

I mentioned that this 'lying down' between the farḍ and sunna prayers of fajr is obligatory according to Ibn Ḥazm. Secondly, some are of the opinion that the aforementioned lying down is a requisite for the night prayers to be deemed valid; otherwise, tarāwīḥ and tahajjud prayers would be invalid. Some scholars have classified it as wājib [necessary] whilst others have categor-

ised it as an emphasized sunna. One opinion is that it is a general sunna. According to us [Ḥanafis], it is preferable, and according to Imām Mālik ﷺ it is an innovation.

All the various opinions are stated therein with reasons justifying each view. Now, why do some consider lying down to be obligatory, necessary or Sunna? Various scholars have presented their respective evidence. I related them to him [Shaykh Ashraf Ṣāḥib] until I got to the 'humble opinion'.

Shaykh Zakariyyā ﷺ was of the opinion that after an entire night communicating with Allāh Most High, the Noble Prophet ﷺ would reach such a spiritual peak from which it would take time to come back down.

ROCK TURNS INTO KUḤL

Shaykh Zakariyyā ﷺ then related stories of saints towards whom people could not endure looking immediately after they had completed their worship. There was one particular saint who would have a rock placed in front of his room. He would gaze towards the door after having completed his worship, and the huge rock would turn into dust. If a person was to come before him at that time, he would perish.

THE EFFECT OF SHAYKH RAIPŪRĪ'S ﷺ GAZE

We witnessed this with Shaykh Zakariyyā ﷺ on many occasions. The story of Shaykh Raipūrī ﷺ was also narrated.

When Shaykh Zakariyyā ﷺ would go to Raipur, he would have his bed in one corner of the same room [as Shaykh Raipūrī ﷺ].

Those who were aware of his routine knew when to visit and when not to.

Shaykh Zakariyyā ﵀ says, "A newcomer once appeared at the door whilst Shaykh Raipūrī ﵀ was engaged in meditation. As soon as Shaykh Raipūrī ﵀ heard a slight rattle from the door, and he gazed at him, he could perceive a powerful light emanating from his eyes, thus, reaching that person." I often say that the man was fortunate to have Shaykh Zakariyyā ﵀ present to save him, otherwise, nobody knows what the *jalāl* (majesty) emanating as a light from his eyes, would have done to him, like the saint whose gaze would turn rocks into dust.

PROTECTION OF KHWĀJA ṢĀBIR PIYĀ KALYARĪ'S ﵀ GRAVE

I shall relate to you an incident of Khwāja Ṣābir Piyā Kalyarī ﵀ which occurred after his death. Allāh has made divine arrangements [as is stated in the verse], "Such days We rotate amongst the People." There was a time when idols were placed around the Holy Kaʿba, and a time when the Shiahs came and took the Black Stone, then later it returned. Losses and gains often occur in this manner around the world.

At one time, Muslims occupied the area where the grave of Khwāja Ṣābir Piyā Kalyarī ﵀ is located, and his khānqāh used to be busy. Some time later, things changed, and Hindus occupied the area. During this time, someone tried to violate the sacredness of his grave.

It is said that an apparent arrangement [for the protection of his grave] was that when anyone would go there harbouring a sinister intention, they would see a lion prowling around it. This was the arrangement made against anyone who had bad inten-

tions towards the grave. The other arrangement was something apparent to everyone - whether Muslim, non-Muslim, friend or foe, i.e. large flames as though a fire was burning. This could be seen at all times emanating from the grave and reaching high above, as if it was talking to the skies. Now, those that desired to go would be left in fear thinking that it was the miracle of Khwāja Ṣābir Piyā Kalyarī ﵀, hence refraining from going close.

FRAGRANCE FROM THE GRAVES OF THE PIOUS

This sequence has been ongoing for years on end. It is well known that fragrance began emanating from the grave of Imām Bukhārī ﵀ immediately after his burial. Likewise, fragrance emanated from the grave of Shaykh Zakariyyā ﵀ after his burial. The fragrance was embedded in the clothes of Shaykh Ṭalḥa Ṣāḥib. The clothes of Shaykh ʿAbdullāh Dehlawi ﵀ will probably be with his family members in Madīna Munawwara. So, this sequence of aroma emanating from graves following the burial has been witnessed since day one right up until today.

Similarly, fragrance emanated from the graves of Shaykh Mūsā Rūḥānī Bāzi ﵀ and Shaykh Aḥmad ʿAlī Lahorī ﵀ for a period of time.

PILLARS OF LIGHT

The emanating of fragrance from the grave of Imām Bukhārī ﵀ is well known, but another miracle is that pillars of light which emanated from his grave into the sky could be seen during the day and at night. Someone who wanted to travel to the area of his grave could do so from hundreds of miles away by travelling

in its direction. The pillars of light dwindled after a long time, either by someone's supplication or divine wisdom.

In a similar manner, Shāh ʿAbd al-Quddūs Gangohī ﷺ once went and meditated [by the grave of Khwāja Ṣābir Piyā Kalyarī ﷺ]. When they met [through meditation], he asked Khwāja Ṣābir Piyā Kalyarī ﷺ if he could suggest something. "What is it?" he replied.

Shāh ʿAbd al-Quddūs Gangohī ﷺ said, "It would be better if the flame miracle ceased." Hence, the flames ceased from that day onwards, right until this day.

DETACHMENT FROM EVERYTHING FOR ALLĀH AND RAPTNESS

Just as all saints had aromas, light and flames emanating from their graves, similarly, they all had a likeness in their constant [spiritual] raptness. The extent of Khwāja Ṣābir Piyā Kalyarī's ﷺ raptness can be understood from the fact that someone who shared the same spiritual mentor as him once asked their mentor, "We hear you make more of a mention of Khwāja Ṣābir Piyā Kalyarī than any other disciple."

When we were with Shaykh Zakariyyā ﷺ, we could perceive his spiritual attention towards his disciples, either through his conversations [with them], letters or by mentioning them. We could number them in ranks according to how close they were to him. This was common amongst his close attendants.

Similarly, the attendants would hear a frequent mention of Khwāja Ṣābir Piyā Kalyarī ﷺ from his spiritual mentor. So, one of them sought permission, "Shaykh! If you allow me, I shall travel to Kalyar, Multan." He was granted permission. When he arrived ,he greeted with salām and received a reply, "Wa alaykumus salām."

Besides this, Khwāja Ṣābir Piyā Kalyarī ﷺ never asked who he was and where he came from. How was he to get an opportunity for all these enquiries?

He said, "I am a devotee of your spiritual mentor from Multan."

All Khwāja Ṣābir Piyā Kalyarī asked was, "How is my Shaykh?" to which he replied, "He is fine." Thereafter, Khwāja Ṣābir Piyā Kalyarī lowered his head again. He stayed there for many days but was unable to speak with Khwāja Ṣābir Piyā Kalyarī, apart from the very first day of arrival when he realised that he had received an attendant of his Shaykh from Multan as a guest, he instructed for some salt to be sprinkled over wild fig stating they had guests (wild fig is not a fruit which the affluent are fond of, it's more of a poor people's fruit). Thereafter, the Multani servant went to meet Khwāja Nizām al-Dīn Awliyā.

After a long trip, when he returned back to Multan, his Shaykh asked, "How did you find him?"

He replied, "He is always meditating. No one can speak to him, ask him anything, or benefit from him."

The Shaykh asked, "Did he enquire about me?"

"No, apart from enquiring how you were," he replied. Now, when the Shaykh heard that all Khwāja Ṣābir Piyā Kalyarī asked was, 'How is my Shaykh?' he began crying.

He said, "He has reached such spiritual heights that his enquiry in regards to how I am is a blessing in itself."

I mentioned that Shaykh Zakariyyā states that the lying down of the Prophet ﷺ [before the farḍ of fajr] was to regain the terrestrial feeling, after nearness to the heavenly beings and Allāh Most High. Otherwise, the Noble Companions would not have been able to benefit from him. He ﷺ would lie down in order to come back down to the world to be able to converse with his

Noble Companions رضي الله عنهم. May Allāh Most High enable us to build such fervent connections with Him.

TWENTY-ONE

SHAYKH SHAMS AL-DĪN TURK ﵀

○

DATE OF DEATH: 9th or 19th Shaʿbān or 10th Jumādā ʾl-Ūlā or Jumādā ʾl-Ukhrā 715 AH, 716 AH or 718 AH
PLACE OF BURIAL: Pānipat

Shaykh Shams al-Dīn Turk ﵀ was from Transoxiana, the region beyond the river of Kabul which included Balkh, Bukhārā and Samarqand. Hence, he has 'Turk' added to his name. He travelled to Kalyar Sharīf, Northern India, and pledged allegiance to Shaykh ʿAlāʾ al-Dīn Ṣābir ﵀.

You constantly hear how the saints would always remain absorbed in rapt contemplation with their heads lowered. The back of our necks begin to pain within a few minutes of doing so, whereas the saints used to remain in this position for months and years on end.

JEALOUSY IN EVERYTHING

Those who oppose and criticise the Ṣufīs are not acquainted with and have not tasted the flavour of such spiritual struggles. Jealousy takes root in everything. When a person sees someone else with unreachable affluence, they begin to falsely accuse him for accumulating unlawful wealth, inheritance and [other unlawful means like] appropriating another's assets; solely because

they themselves are deprived of this bounty and were unable to accumulate such abundant wealth.

Similar is the state of those who criticise the Ṣufīs. When they see and hear of their accounts, they cannot comprehend spiritual struggles to this extent, thus they fabricate various kinds of accusations against them.

SURVIVAL ON A SINGLE ALMOND

It is written in the accounts of Imām Bukhārī ﵀ that he spent a long period sufficing on a single almond a day. A single almond in twenty four hours! Is it easy to survive on it? Can a person survive for weeks and months on a single almond a day?

A PRACTICE OF SHAYKH ZAKARIYYĀ ﵀

I noticed that Shaykh Zakariyyā ﵀ would barely drink half a cup of tea after maghrib ṣalāh in Ramaḍān. The same was his sahr. I would serve him tea after maghrib ṣalāh, and before he had even finished half a cup, he would say, "You drink it." I would tell him that a lot still remained and would pour some more into the saucer. If I insisted on him drinking thereafter, he would say, "If you do not want it, then serve it to someone else."

Similar was his pre-dawn meal (*suḥūr*). He would drink half a cup of tea and barely consume the yoke of an egg. He could not eat dates as he had no teeth to chew with, thus dates would be softened for him and he would consume the equivalent of a single date at the time of breaking his fast. Can anyone survive on half a cup of tea and an egg yolk for a whole day? We would fall ill by the third day [if we tried this routine].

The thought of how they must have endured all this sows the seeds of envy. Furthermore, his lifelong practice was to recite the entire Holy Qur'ān every day [in Ramaḍān] along side various other daily practices, while simultaneously making arrangements for thousands of guests and giving them attention.

Hence, critics accuse them of adopting the practice of Hindu faqīrs in lowering the head whilst engaging in rapt contemplation.

These wretched people have lost their senses. Only out of spite for the Ṣufīs they have falsified Islām and the Holy Qur'ān. Must they [Ṣufīs] not have read it in the Qur'ān? They [accusers] too will have read it, and they will be more conversant with its explanation than you. Sayyidunā Sulaymān ﷺ constructed Bayt al-Maqdis using jinn who would bring gigantic rocks of complete marble pillars from the ocean before carving them and constructing with them. The Jews are searching for the 'Temple of Solomon', hence their efforts to bring down Bayt al-Maqdis and the Dome of the Rock.

SECLUSIONS OF THE NOBLE PROPHETS ﷺ

Sayyidunā Sulaymān ﷺ would observe seclusion. In the letters Shaykh Zakariyyā ﷺ sent to me, you will find numerous occasions when he emphatically advises me stating, "I wrote to you in this regard many a time before, and I also take this opportunity to tell you once again to allocate a time, if not more, then at least two, three hours each day, in which there should be nobody with you as you detach yourself from the world and engage in rapt contemplation and meditation.

Seclusion is to detach oneself from everyone and everything and engage in ardent contemplation. Sayyidunā Sulaymān ﷺ

would go away for seclusion which would be according to the Prophetic standards. The Master and Pride of Both Worlds ﷺ chose the cave of Ḥirā' to observe seclusion. As I mentioned, Allāh Most High selected the places where His prophets would observe solitude.

Sayyidunā Mūsā عليه السلام was commanded to go to the Mount Ṭūr. This is why I said that they [critics] reject and falsify the Holy Qur'ān, as Allāh Most High states, "And We made an appointment with Mūsā for thirty nights." So, where did Allāh Most High send him? On Mount Ṭūr, where there was no voice to be heard, nor any person to be seen. So what was Sayyidunā Musa عليه السلام expected to do there? For, at that time the Torah was not yet revealed, nor had he received any other precept of Sharīʿa, like the method of worship, or any other command or prohibition. It was nothing but engaging in meditation and contemplation.

The Noble Prophet ﷺ used to spend the blessed month of Ramaḍān observing iʿtikāf in the Cave of Ḥirā' annually. The Qur'ān had not yet been revealed. It was during these observances that it was revealed. Prior to its revelation, there was no recitation of the Holy Qur'ān, ṣalāh and other forms of worships or other commands, so what did he ﷺ do? Meditation - contemplation was indeed worship.

The Ṣufīs infer the concept of seclusion from the Noble prophet's ﷺ seclusion in Ḥirā' after which the Qur'ān was revealed; from Sayyidunā Mūsā's عليه السلام seclusion at Mount Ṭūr after which the Torah was revealed; and from the seclusion of Sayyidunā Sulaymān عليه السلام.

I mentioned regarding Sayyidunā Sulaymān عليه السلام that he was having Bayt al-Maqdis constructed by the jinn when his time to observe seclusion arrived. So, he entered his secluded room in a way that the jinn could see him (their Prophet عليه السلام). His seclusion in this room wasn't just for days, rather for months and years.

The Holy Qur'ān states that the jinn continued their hard work conscious of the fact that Sayyidunā Sulaymān عليه السلام may possibly come out to inspect their labour. There would have been a window through which he could view the construction taking place.

They continued working for a long time, when one day, they found him in a different position to what was usual. He used to rest his neck on his sceptre in meditation. They looked inside only to find him fallen on the floor. How did he fall? Well, the sceptre he leaned on was eaten away by white ants causing it to break and fall, hence leaving no support. When they went inside, they realized that he had passed away a long time ago. Allāh Most High had ordained the complete construction of the Masjid, hence the white ants consumed the sceptre at an appointed time and Sayyidunā Sulaymān's عليه السلام body fell to the ground. Only then did they realize he had passed away.

What a long seclusion! What lengthy contemplation! The Ṣufīs infer their meditations from this and exercise the same; meditation and contemplation of the being of Allāh. The aim is to embed His being into the heart so much so that one loses oneself to the extent that they fail to recognise where they are, and what (masjid, walls, earth etc) and who is around them.

From this, I recall one of our saints mentioned in a book five hundred years old. There is a shrine in Surat (Gujarat) in the masjid of Khūb Ṣāḥib, where our Qārī Yaʿqūb Ṣāḥib previously served as an imām. The is a shrine there of Khūb Ṣāḥib. It could possibly be him, the author of the book, titled, Khoob tarang, written in 1578 AD. Khūb Muḥammad Ṣāḥib passed away in Ahmadabad, and it is so possible that they buried him in Surat, or that there may have been a saint from his progeny (grandson etc) with the same name as him.

Anyway, he relates the story of Shaykh Chilley in his book. Shaykh Chilley would always remain in a state of spiritual raptness. Anyone can observe seclusion and lower their head in meditation, but Shaykh Chilley would go about his business and would become unaware of who and where he was.

His house consisted of four rooms. He was once standing on the roof of one of the rooms counting. He forgot to count the room whose roof he was stood on, hence counting one short. "My house had four rooms, so where is the fourth?" he asked himself. He then concluded, "Oh no! I hope it hasn't gone off upset."

He came down from the roof in a state, rushing and looking for the 'missing room'. Someone asked, "Where are you going?" He replied, "I am searching for one of my apartments that has left upset." There are some mischievous people who mock saints; so someone pointed telling him, 'It went in that direction.' Shaykh Chilley began rushing in that direction in search for the upset apartment.

When tiredness and frustration of searching became the better of him, and the heat began to take its toll on him, he went to a masjid which was close by. He sat at the pool to perform wuḍū only to see his own reflection in the water. Just as we look in the mirror to smarten ourselves up, he saw a reflection of himself in the water. He then asked, "Who are you? If you are me, then where am I?" He did not even know who he was which is why he asked his reflection.

You will have previously heard the story of Shaykh Zakariyyā ﷺ going back to the time when the dentist brought his false teeth to Saharanpur. As he placed the teeth in the Shaykh's mouth, he asked if there was any discomfort. Thereafter, he took a mirror out from a bag made of cloth and put it in front of him. This was the first time he had ever seen a reflection of himself in the mirror. How detached must he have been from himself? Imagine how much he disliked himself and the distance he was at from himself. Critics may question how he would trim his moustache if this was the first time he ever saw a reflection of himself.

A hairdresser would come to Saharanpur every Friday. All the surrounding villagers would come to offer jumuʿa prayers with the Shaykh in the city of Saharanpur as jumuʿa is not offered in villages. The Shaykh's gathering would take place at a fixed time of 11am until 11.30 am. The three-door masjid hall would be full of people wearing turbans and hundreds of villagers.

After jumuʿa, they would partake in food and return. The hairdresser would come and cut the Shaykh's hair whilst everyone would be seated in the massive gathering. Everyone uses mirrors, and the Shaykh lived in a major city with hairdressing shops all around, but the first time he ever saw himself in a mirror was when the dentist held the mirror before him.

The incident of Shaykh Chilley asking his reflection, "Who are you? If you are me then where am I?" is recorded in Khoob tarang. Shaykh Rum writes exactly the same incident.

There is an area in Turkey called Rūm. His book is titled, *Mathnawī*. In this book, he relates the story of a Turkish saint who was travelling. During his journey he stopped off at [what served as] a hotel [in those days]. He saw that there were a lot of people in the inn. 'Where have I come?' he asked himself. He

became worried about what he would do if he got lost in such a large crowd. He then thought of a contingency plan which was to tie a pumpkin around his foot in case he got lost.

Hotels in those days weren't like today with separate rooms, rather there would be a single hall and a bed would be put out for the lodger. So, a bed was put out for him amongst the many others. Someone watched him while he went and tied a pumpkin to his foot. He fell asleep immediately as he was exhausted after a long journey. Mischief got the better of the man who was watching him. What did he do?

When the Turkish saint was fully asleep and snoring, the man very slowly untied the string, tied the pumpkin to his own foot, and reclined on the adjacent bed.

The saint awoke, looking straight towards his foot to recognise himself, only to find it missing. He saw the pumpkin tied to the foot of the man lying on the next bed. He asks, "If you are me than who am I?"

Exactly the same question! Various incidents of the saints admonish us [implying], 'O fools! Why are you so egotistic? Whilst inebriated and euphoric in self-conceit, you have lost everything. Forget about yourself, for only when you disregard yourself, will you be able to attain recognition of Allāh.'

May Allāh Most High bestow us with [His] true recognition.

SHAYKH SHAMS AL-DĪN TURK AND SHAYKH 'ʿALĀ' AL-DĪN

The Sūra Yāsīn we have just recited was the daily practice of Shaykh Zakariyyā. This practice was observed by him after ʿishā' prayer. On an average day, there would be only a small amount of guests at his gathering and the daily target would be forty

recitations of Sūra Yāsīn, after which a [congregational] dua was observed. Thus, one of his attendants would count as all those who completed a recitation signalled using their fingers. One who had recited a single Sūra Yāsīn would signal one finger, whilst some would do so with two and three. Occasionally it would be a case of the attendant saying that there is a shortfall of five recitations. But, by the grace of Allāh, we need not ask in a big gathering like this, for there must have been more than forty recitations. May Allāh keep us on the path of the saints.

THE LOVER AND THE BELOVED

Today's topic is founded on a saint and his disciple, a lover and a beloved. The disciple is Shaykh Shams al-Dīn Turk ﵀ and the saint is Shaykh ‘ʿAlā' al-Dīn Aḥmad Kalyarī ﵀, whose shrine is located in Kalyar Sharīf. I mentioned that this disciple-mentor relationship is more passionate than that of a lover and a beloved. Prior to coming here, I called my brother, Shaykh ʿAbd al-Raḥīm Ṣāḥib, stating, "Your iʿtikāf is ready to to commence, and who knows whether I would get to speak to you by phone during iʿtikāf, I am a wanderer anyway and will not be observing iʿtikāf because of my wife's illness, thus I thought I should give you a call." We talked at length about Saharanpur remembering the old days.

During the phone conversation, my brother related how once he presented himself to Shaykh [Zakariyyā ﵀], shook hands and received his supplications. He was very pleased. However, that evening the Shaykh remarked, "Where were you?" Now, my brother became worried and concerned as he tried to recall the moment when the Shaykh may have called him and for him to remain absent?

Comparing the Shaykh's dignity, delicacy and sensitivities

with a king's royal version of each would be disgraceful, as when compared to the saints, they were but nothing. The saints cannot even be asked what caused their displeasure. Thus, after incidents of this kind, one had to work towards pleasing them again.

Ṣūfī Iqbal Ṣāḥib ﷺ used to say a very befitting phrase at times like these. He would say, "You desire to remain displeased, but we shall not allow you to remain displeased." He would not make this remark up front, rather from a slight distance, loud enough for it to be heard. My brother used to do the same. Also, as he has a habit of hymning poems in gatherings of dhikr, he hymned eight to ten poems on this particular occasion [one of them being]:

تمہارے پیار کا وعدہ کیا ہوا

What has happened to your promise of love?

He hymned them whilst crying loudly. After the gathering was concluded, the Shaykh called for him and said, "I tried to locate you."

My brother replied, "Shaykh! I was on my bed (at so and so place)."

The Shaykh further said, "I sent someone to search for you, but you were nowhere to be found."

My brother replied once again, "No. That was exactly where I was."

"Did you go to your wife (as his wife was with him)?" He asked.

The life spent accompanying those people was very pleasurable, pleasurable indeed. Hence, I referred to 'disciple' and 'spiritual mentor' as 'lover' and 'beloved'.

Everything was transferred through this relationship [of love between the Shaykh and disciple]. You have now been hearing over and over again the issue of rapt contemplation, spiritual raptness, and deep meditation of Shaykh ʿAlā' al-Dīn Aḥmad Kalyarī ﷺ. His state was so profound that he would not see, speak, eat drink, or fulfil any [other] need. They would just be immersed in Allāh's love. Yesterday, I hinted towards those who are deprived of this fortune and fail to comprehend how one can remain spiritually absorbed for days, months and years on end? Hence, some have accused the saints of having adopted this practice from Hindu faqīrs whilst various other accusations have been made by individuals. I related a couple of statements of such critics yesterday. Some have gone as far as accusing them of being under the influence of drugs, hence arguing that it is not possible to keep the head lowered for that long without taking hemp and drugs. What do these wretched people know that this is an intoxicant whose influence doesn't subside, unlike drugs (no matter how strong they may be) whose effect wears away sooner or later.

Shaykh ʿAlā' al-Dīn Aḥmad Kalyarī ﷺ used to remain spiritually absorbed for years on end. Then, this fortune was transferred from him to Shaykh Shams al-Dīn Turk ﷺ, who too used to remain spiritually overwhelmed despite being a great scholar. It was further transferred from him to Shaykh ʿAbd al-Ḥaqq Radolwī ﷺ. He had to be woken up at times of ṣalāh. Even Shaykh Shams al-Dīn Turk ﷺ would have to be woken up for ṣalāh by his attendant who would shake him and call him from close up to his ear. Only then would he realise it was time to offer ṣalāh, an obligation.

If the objectors were to analyse this in a rational-minded manner, they would surely understand. However, [where they go wrong is that] their reasoning and analysis is based upon them-

selves. They think that how could they be so spiritually engrossed that they lose connection with the world and become oblivious of everything it contains?

Their analysis and evaluation is based on themselves who, when the Sharīʿa demands devotion from them for a matter of minutes in ṣalāh (from the time of reciting the initial Allāhu Akbar and raising the hands which implies forsaking the world and all it contains. In other words, it symbolises, 'I am your slave who has abandoned everything and has presented himself to you. I am prepared to serve you as you command'), they fail to maintain devotion and spiritual engagement. As soon as one begins ṣalāh, the thought of one's business, trade, wife, children, friends, and sins amongst many whispers of Satan and one's lower self appear, even more so than it did before ṣalāh. They question that when we cannot establish devotion for such a short time, then how could they have possibly remained in meditation for years on end? They claim that it is not possible to lose consciousness of one's self without being under the influence of drugs [or any other intoxicant].

The basis of their analysis is their own self and the ignorance of the fact that every form of worship requires such devotion. Besides ṣalāh, which takes a few minutes to offer, the same demand stands in zakāh and charity which only constitutes giving and receiving. It takes a single moment for a person to give and for the recipient to take. The demand of the Sharīʿa for this single moment is that it should be solely for the sake of Allāh, neither for ostentation and displaying one's generosity to people, nor to treat the receipient with utter disdain.

One of the etiquettes of offering zakāh and charity is to remain devoted to Allāh whilst giving it, contemplating, "O Lord! I offer this charity solely to please you and nothing else."

A man set out at night with a sum of money in order to act upon this particular etiquette. He placed the money in the hand of a passer by. In the morning, a notorious thief began publicizing how he set out last night looking for an opportunity to steal when someone mysteriously handed a large sum of money over to him in secret. People also found it rather mystifying that charity was handed over to a thief. The person who offered the sum also lived in the same town, thus saddened to hear that his charity had gone in vain.

However, he set out the following night. This time he thought that it is stereotypical of men to steal but not women, "You do not often hear of a woman who is brave enough to break into someone's house," he thought. (In the Ḥaram, the threat of theft is posed by women too). With this thought occupying his mind, he handed the sum of money over to a woman he saw walking along at night. Once again, the following morning the woman revealed that she received a large sum that night. She said, "I am an infamous prostitute and somebody gave me this large sum of money." The man began thinking, "O Lord! What should I do?"

He then attempted to give charity on the third night at a place where there was no threat of giving it to someone ineligible. , He set out and gave it in a secret manner. Once again, a rich man began publicizing in the morning that someone quickly handed something over to him that night, only to discover it to be charity.

It was informed by Allāh Most High that this man's three nights of offering charity was accepted and that Allāh had

arranged for it to be offered in this way. Allāh arranged for the thief to receive charity in order to let him realise that Allāh provides in a respectable and lawful manner, so why steal? It was a message for the prostitute to stop her indecent occupation and that Allāh provides through honourable means. Finally, it was given to the rich man to get him thinking that he himself doesn't offer charity, and that there are pious servants of Allāh who give charity open-heartedly in secret.

THE STORY OF A FATHER AND A SON

When the Noble Companions ﷺ heard this, they too tried to act upon it. A case was presented to the Noble Prophet ﷺ. Sayyidunā Maʿn ibn Yazīd ﷺ reached home after fajr prayer and related to his household that someone handed a sum of money to him in the dark (at fajr time). His father asked for the sum, saying, "It was me who gave it, since the objective is to dispense it in secrecy and, how was I to recognise the recipient in the dark."

Sayyidunā Maʿn ﷺ refused to give the sum to his father. The case reached the Prophet ﷺ and he ﷺ listened to both sides before deciding, "O Maʿn! For you belongs that which you received, and for you is that which you intended, O Yazīd!" This meant that the father would be rewarded for his charity, but the son had become the rightful owner.

Now, those who take exception to this by making judgements based on themselves, for they do not offer charity, and if they do, they find it difficult to observe its etiquette for a single moment. And as for those who have spent years in meditation, giving away the whole world becomes easy for them.

TAKE EVERYTHING

When my father was spiritually overwhelmed, he announced and allowed for everything to be taken from his shop. He had a very prosperous business. He allowed everyone to take whatever they wanted.

Once everyone had taken everything, and the land he owned remained; however, he announced that, that may also be taken. So, someone secretly acquired his signatures and transferred it over to their own name.

THE FOUR CORNERED CAP: FOUR ABSTINENCES

Critics question how they build this level of abstinence and dislike for the world. Shaykh Shams al-Dīn Turk ﵀ pledged allegiance to Shaykh Farīd al-Dīn Ganj Shakar ﵀, and thereafter to Shaykh Farīd al-Dīn Ganj Shakar's ﵀ disciple, Shaykh ʿAlā' al-Dīn Ṣābir ﵀. This was in the time when whosoever entered an order [of Taṣawwuf], he would shave his head if he had hair. This signified forsaking the world. He would subsequently be given a cap to wear. You will have seen some people wearing caps made of four pieces sewn together. Some even wear caps made of five pieces. They may well know what it symbolises, but the four piece cap is referred to as the 'four abstinences' cap. It refers to abstaining from four things:

1. *Tark-e-Khūrdan* - Abstinence from food. No food whatsoever. I related the narration of consuming just forty almonds in forty days, one almond daily. I also spoke regarding the diet of Shaykh Zakariyyā ﵀ yesterday.

2. *Tark-e-Guftan* - Abstinence from speech. No speaking whatsoever. The previous nations would observe fasts wherein

they were not allowed to speak. Just as our fast consists of abstaining from consuming food and drink, and engaging in sexual intercourse, they were commanded to remain silent throughout.

3. *Tark-e-Khuftan* - Abstinence from sleep. No sleep whatsoever, thus remaining awake. Food and drink need to be abstained from as they create drowsiness and sleep.

4. *Tark-e-Ikhtilāṭ maʿ l-anʿām* - Abstinence from interacting with people. To abstain from mingling with people.

They would prescribe the aforementioned abstinence exercises. However, the later saints made these compatible with Sharīʿa. Thus, instead of complete abstinence they reduced it to:

1. Reduced food
2. Reduced sleep
3. Reduced interaction and mixing with people
4. Reduced speech.

So, they would be given the cap to wear and enjoined to abstain from the aforementioned points. They were also monitored to see whether or not they exercised the abstinence absolutely.

JUST ONE RESTRICTION

Shaykh Zakariyyā ﵀ would announce everyday in Ramaḍān, "My Dear ones! You are not restricted here in the amount you eat, drink and sleep. There is only one restriction, do not talk to anyone unnecessarily."

May Allāh Most High enable us to follow the path of these saints.

As I mentioned, the saints tried various approaches, plans and cures to attach the heart to the Ultimate Owner, and to engage it in remembering Him. Shaykh Shams al-Dīn Turk ﵀ was granted the four cornered cap by Shaykh Farīd al-Dīn Ganj Shakar ﵀. This symbolised the four abstinences:

1. Abstinence from food
2. Abstinence from sleep
3. Abstinence from mixing with people
4. Abstinence from speech

The [later] saints then decided on reduction instead of abstinence, hence:

1. Reduced food
2. Reduced sleep
3. Reduced speech
4. Reduced mixing with people

The saints changed the prescription according to the era, as people do not have enough strength to bear complete abstinence. Otherwise, they [the saints who felt the need to change the prescription] themselves adopted abstinence.

SECLUSION OF SAYYIDUNĀ SULAYMĀN ﵇ AND SAYYIDUNĀ MŪSĀ ﵇

The seclusion of Sayyidunā Sulaymān ﵇ did not last for days or months, but for years, hence the jinn continued working whilst he meditated in seclusion. When white ants ate his sceptre and it

broke causing him to fall, the jinn understood that he had passed away a long time ago.

Hence, Sayyidunā Mūsā ﷺ was commanded to go to Mount Ṭūr, away from interaction with people, speaking, food and sleep. Consuming food is the underlying cause of sleep.

SECLUSION OF THE NOBLE PROPHET ﷺ

I mentioned that prior to receiving prophethood, the Noble Prophet ﷺ used to observe iʿtikāf in the Cave of Ḥirā’ annually in the holy month of Ramaḍān.

The Cave of Ḥirā’ in those days was in the wilderness at the top of the mountain, without food or drink. Sayyida Khadīja al-Kubrā ﷺ would sometimes take food for him, whilst he ﷺ would occ -sionally go to collect it. This was also only after many days. He ﷺ would go without them for many days.

The Ṣufīs deduce seclusion from the aforementioned. Now, why is it that we fail to fulfil the command of forsaking everyone and everything in ṣalāh, and worship Allāh alone? We fail to fulfil the command of devotion in ṣalāh.

ONE RAKʿA, ONE PROSTRATION

Shaykh ʿUmar Pālanpūrī ﷺ wrote to Shaykh Zakariyyā ﷺ requesting prayers (*duʿā*), since he felt he had not performed a single rakʿa of ṣalāh in his entire life that would meet the expected standards. The Shaykh wrote back stating that he felt he had not performed a single such prostration. He wrote, "You cry over one rakʿa, whereas I cry over the fact that I do not find a single

prostration in my entire life which I feel can be relied upon in being beneficial in the Hereafter."

Regarding zakāh, I mentioned that for a single moment, the heart has to be free of everything besides seeking the pleasure of Allāh, but we also fail in that. Hence it is stated [in a ḥadīth]: اول من تسجر بهم نار جهنم : (The first to be thrown into Hellfire).

Allāhu Akbar! The first ones to be flung into Hellfire are: a religious scholar, a mujāhid, and a generous man who will be asked regarding his intention at the point when he handed over the zakāh. Thus, this is the state of our ṣalāh and zakāh, as we fail to free our hearts from others besides Allāh for a few moments.

ACCEPTED IN HEAVENLY COURTS

In relation to ḥajj, it is stated that there were so many hundreds of thousands of people congregated at ʿArafa during ḥajj one particular year. There, a servant of Allāh received a divine call saying that the ḥajj of all the people weeping on the plain of ʿArafa has not been accepted by Allāh.

What must have been their shortcomings? But, it is stated that the ḥajj performed by every ḥājī would have been divinely rejected if it were not for one person. It is also stated who that one person was. He was not even amongst the pilgrims. It was told that this person was from such an area (with his address) of Shām. The ḥajj of every pilgrim was accepted by Allāh owing to the blessings of this particular person.

After completing ḥajj, the person who heard the call located the person in Shām. He reached his address and found him to be an average layman, a pious religious man. He asked the man, "What is it you do [so commendable]?"

He replied, "Nothing, I am just one of His sinful servants."

After not finding anything out through much questioning, he had to reveal the call he had heard on the plain of ʿArafa which said that hundreds of thousands of pilgrims' ḥajj was only accepted by means of this person's blessings. "Tell me, what is so special about you? What deed do you perform?" he asked.

Now the person had to tell. He told him, "Well, actually I had arranged transport, food provisions and financial preparations were in place for the ḥajj journey. However, I was blessed with seeing the Prophet ﷺ in my dream who said, "You intend to go for ḥajj leaving your mother in this state?" As I woke up that morning, I distributed all that I had prepared amongst the destitute. My mother lives with me, and I continue to serve her."

Hence, hundreds of thousands of peoples' pilgrimage was accepted through the blessings of this person. Why, had the ḥajj of so many people been rendered unacceptable? What must have been the inadequacy in hundreds of thousands of pilgrims weeping away? How many diligent worshippers must have been amongst these hundreds of thousands?

SHAYKH SHAMS AL-DĪN TURK رحمه الله SERVING AS A SOLDIER

The Ṣufīs felt that primarily this [sincere devotion] needs to be worked upon. The spiritual mentor granted Shaykh Shams al-Dīn Turk رحمه الله a cap. He considered this cap so significant that Allāh Most High made him from the most prominently accepted people of his time, as miracles began appearing at every step thereafter.

He supplicated, "O Lord! I do not want this saintly fame." He considered fame to be ignominious. We remain in search of deeds through which we can gain fame, whereas they despised it. So, he observed istikhāra for anonymity, and thereafter enrolled into

the army as an average soldier in the army of Sulṭān Ghiyāth al-Dīn Balbān.

However, Allāh does not leave His beloved servants like this. The army, with the king, had stopped for the night during a journey, when suddenly a fierce gale blew. They did not have arrangements like we have today, although they were more advanced than us. The traditional style of lamp lighting and warming the water they had was put out with the storm. How could lamps withstand a storm?

Lamps are lit using lamps as hearts are enlightened through hearts. They attempted to use a flint to create some light again, but due to the freezing cold, the fire would not ignite. Even the king's tent was pitch-black. Thus, the king's attendants set out in search for some lighting arrangements. They searched hundreds of tents, but there seemed to be nothing but darkness all around. However, upon reaching one particular tent they noticed a twinkling light. This got them thinking as to where a lamp came from in the midst of this storm?

As they drew closer, they found a soldier reciting the Holy Qur'ān. They lit their lamp from his tent without disturbing him and returned to the king. However, the sight of othis lamp remaining lit in the midst of such a powerful storm dominated his thoughts. They were convinced there must be a secret explanation.

Hence, they kept him under secret surveillance to find out where he goes and what he does. And, on the second or third night, the royal attendants found him performing wuḍū with frozen sea water. Just as the upper surface of waters in our regions freeze and become ice when temperatures ebb and drop below freezing point. They saw him performing wuḍū with the freezing water which did not seem to bother him. Ultimately, these royal servants dipped their hands into it only to find it warm.

They returned back to the king and reported, "Come on, let us show you a miracle." They took Sulṭān Balban with them who witnessed the miracle for himself. The soldier supplicated, "O Allāh! You have disclosed my secret on this occasion as well."

The spiritual training of Shaykh Farīd al-Dīn Ganj Shakar ﵀ produced some amazing men. May Allāh shower innumerable mercies and blessings upon Shaykh Farīd al-Dīn Ganj Shakar ﵀.

The spiritual mentor of Shaykh Shams al-Dīn Turk ﵀ was Shaykh ʿAlāʾ al-Dīn Ṣābir Kalyarī ﵀, and his mentor was Shaykh Farīd al-Dīn Ganj Shakar ﵀. Shaykh Shams al-Dīn ﵀ received *khilāfa* from both, [his own shaykh] Shaykh ʿAlāʾ al-Dīn Ṣābir ﵀ as well as [his shaykh's shaykh] Shaykh Farīd al-Dīn ﵀.

FROM MULTAN TO KALYAR SHARĪF

An attendant of Shaykh Farīd al-Dīn Ganj Shakar ﵀ once sought his permission to travel to India. I have visited his [Shaykh Farīd al-Dīn Ganj Shakar ﵀] shrine in Multan with Shaykh ʿAtīqī Ṣāḥib. The shrine of the founder of the Suhrwardiyyah order is also located there. So, an attendant sought his permission to travel to India stating he had heard that he [Shaykh Farīd al-Dīn Ganj Shakar ﵀] had great disciples there who had thousands of devotees and massive khānqas.

Shaykh Farīd al-Dīn Ganj Shakar ﵀ had two renowned disciples [in India], Sulṭān Niẓām al-Dīn Awliyāʾ ﵀ and Shaykh Ṣābir Piya Kalyarī ﵀. Thus, the Multani attendant [of Shaykh Farīd al-Dīn Ganj Shakar ﵀] visited Kalyar Sharīf first as it is close to Multan and Punjab. He found that it was quiet without very many people attending. He offered salām only to receive a bare reply, without any lengthy speech, advice or guidance.

When Shaykh Ṣābir Piya Kalyarī ﵀ heard him say that he was

carrying the salām to him of his spiritual mentor [in Multan], he opened his eyes and asked, “Is my Shaykh well?” He then instructed Shaykh Shams al-Dīn Turk ؒ, saying, “We have a guest from far, sprinkle the wild fig with salt today,” and that was all he said.

Wild fig is a common fruit there, which you and I would not be fond of. It is generally consumed by villagers, and children for fun. This was the hospitality for the guest.

Thereafter, the Multani attendant visited Sulṭān Niẓām al-Dīn Awliyā’ ؒ in Delhi. He found him to have a large following and daily offering of varieties of food for all. The khānqa catered for the needs of the rich and the poor. He received a grand reception as Sulṭān Niẓām al-Dīn Awliyā’ ؒ learnt of his arrival from Multan, from his spiritual mentor.

When he returned back to Shaykh Farīd al-Dīn ؒ in Multan, he spoke highly of Sulṭān Niẓām al-Dīn Awliyā’ ؒ in Delhi, praising the large-scale work he was carrying out. He also mentioned that there wasn’t much noticeable activity taking place at Kalyar Sharīf.

“What state was he in?” asked Shaykh Farīd al-Dīn ؒ.

He replied, “He was spiritually absorbed. He would not raise his head. He only just lifted it when he was informed of my arrival.”

Shaykh Farīd al-Dīn ؒ then asked, “Did he even speak at all?”

“No, not at all,” replied the attendant.

“He must have said something. Did you convey my salām?” asked Shaykh Farīd al-Dīn ؒ.

The attendant replied, “Yes, I conveyed the salām through Shams al-Dīn Turk and all he asked in reply was, ‘Is my Shaykh well’?”

Hearing this, Shaykh Farīd al-Dīn Ganj Shakar ؒ screamed, became overwhelmed and whilst crying, he remarked, “He has

reached such spiritual heights that his mere enquiring regarding my wellbeing is a blessing, as he usually does not come down from this state and position."

The raptness they attained is the way of Sayyidunā Sulaymān ﷺ, the Master of Both Worlds ﷺ and the practice of Sayyidunā Mūsā ﷺ, as he observed on Mount Ṭūr.

May Allāh Most High free our hearts from all futilities and from the snares of His creation. May He release us from this difficulty.

I mentioned yesterday that Shaykh Zakariyyā ﷺ would always want to remain engaged and busy. We too have just dedicated a whole week, thus we should recognise its value and significance and keep ourselves engaged. By the grace of Allāh, the attendants make arrangements to the best of their ability. Another important thing to remember is that there is no need to make alterations concerning food and drink or in anything else. Previously, individuals from those observing iʿtikāf would offer to make meal arrangements, but there is absolutely no need for it, or to finance it. *Alḥamdulillāh*, all arrangements are in place and Allāh-willing, will continue to run as scheduled.

If anyone feels there is a deficiency of any sort, then we have permitted the serving students to accommodate the individual needs of those who require alternatives. So, free yourselves from wanting to pay or arrange for meals. Just as we eat and drink all year round, we should exercise spiritual engrossment this week. May Allāh Most High enable us to do so.

We are currently passing through blessed nights and I do not want to waste these blessed moments of yours. The truth is that I consider this speaking and listening of ours to be a waste, for these nights are extremely blessed. The most common view is of the twenty seventh night, and thereafter most scholarly opinions indicate the twenty first and twenty third night [in the occurrence

of the Night of Power]. So, why should I be a barrier between you and Allāh? Yet, just as food arrangements are made for you, Allāh has created a passion and interest to engage in dialogue of this nature, and share a few words with you. This is something based on passion and taste without considering its benefit and loss. May Allāh forgive me, as well as all of you.

This is why I have allocated just a few minutes to speak, nothing more, for Allāh Most High has made ṣalāh the most important obligation and has fixed times and supplications for it. One can recite thousands of tasbeehs from the Holy Qur'ān and ḥadīths : سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ : فَسُبْحَنَ اللهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُسْبِحُوْنَ : ، سُبْحٰنَ الَّذِيْ اَسْرٰى بِعَبْدِهٖ but the Sharīʿa has ordained a short tasbīḥ before Sūra al-Fātiḥa. Thereafter, the imāms have been instructed to recite the chapters (sūras) of *Ṭiwāl Mufaṣṣal* (lengthy sūras) in some prayers, *Awsāṭ Mufaṣṣal* (moderately sized sūras) in some, while *Qiṣār Mufaṣṣal* (short sūras) have been allocated for maghrib ṣalāh so that minimal time is spent. There contains severe denunciations [in the ḥadīth] for imāms who recite contrary to this. The imāms have been commanded to perform short ṣalāh when leading as an imām.

It has been reported that there are three people on whom Allāh is angry: one of them is an imām who leads prayers despite peoples' disapproval. The second is an old-aged adulterer, while there is also a third. Although, lengthy recitations are in itself a commendable act, but when the imām prolongs it when leading ṣalāh, he becomes subject to the anger of Allāh.

We learn from this that minimal time has been appointed for an important worship like ṣalāh, just five to ten minutes. One who violates this command has been warned so intensely - [Sayyidunā Muʿādh ﷺ was reprimanded by the Prophet ﷺ with the words]: اَفَتَّانٌ اَنْتَ يَا مُعَاذُ "Are you putting [people] to trials, O Muʿādh?" So, I thought I should allocate such short time for the loquaciousness

on my part. Hence, I have told some companions to signal me at the appointed time.

REMEMBRANCE OF ALLĀH

The ongoing topic is the remembrance of Allāh and how these servants of Allāh embed Him into their hearts, and how they lose themselves in it. How? I mentioned that they deduced it from ṣalāh, for Allāh has commanded that it be performed without harbouring any thoughts from start to finish. Otherwise, this very ṣalāh is thrown at your face upon concluding it with salām.

I mentioned regarding zakāh that it could earn someone Paradise, but if there is a shortfall in this [aspect], then [one of] the first to enter Hellfire is the one who offers zakāh [with insincere intentions]. Why? As mentioned, "For, you could not even give for the sake of earning my [Allāh's] pleasure?"

Hence, time and again, the Qur'ān states: "Establish ṣalāh", "They establish ṣalāh and offer zakāh". The words 'ṣalāh' and 'zakāh' appear frequently, as we have been ordered to keep Allāh in ours hearts for a brief time in ṣalāh and zakāh. Otherwise, there are two more obligations, ṣawm and ḥajj, but man has been taught to build a consciousness of Allāh in one's heart through *lā ilāha illallāh*, ṣalāh and zakāh. The aim is to create the same consciousness which one has in ṣalāh and for a single moment of offering zakāh during every moment of one's life.

TWO DUTIES AFTER FAITH

There are two duties for every human after faith (*imān*): abstaining from sin and performing righteous deeds. One is to act while the

other is a mere abstinence [from acting]. Abundant recitations have not been enjoined upon man. If a person spends the day of ʿArafa sleeping or passes through it unconscious, his ḥajj will be deemed valid. The same applies if a person is helped around the Kaʿba for Ṭawāf al-Ziyāra. No recitation or supplication is necessary. This [ḥajj] symbolises righteous actions whilst ṣawm consists of abstinence from actions that earn Allāh's displeasure. Regarding ḥajj, Allāh says: "There should be no obscenity, no sin, and no quarrel in the ḥajj."

THREE LESSONS FOR LIFE

Through these [pillars of Islām], three lessons have been taught. Ṣalāh and zakāh teach one to keep Allāh in his heart at all times. Abstinence from any sin which earns Allāh's displeasure is taught to us through fasting, symbolized by abstinence from food, drink and sexual intercourse. Lastly, ḥajj teaches us to always make acting righteously and good deeds our goal.

Hence, the Ṣufīs, after examining the philosophy of these four pillars of Islām, drew a conclusion that the ṣalāh made obligatory five times a day is not valid without devoted remembrance of Allāh, likewise is the ruling on zakāh. Thus, they practice and undergo exercises for this cause. Great people used to practice these exercises, (who, if you were to read their history) you will find that they used to cry over their life-long Ṣalāhs claiming that they failed to embed the remembrance of Allāh in their hearts, and let alone a single ṣalāh in their lifetime, or even a Rak'a, but not a single prostration was performed by them as was required.

LET US GO AND STAY IN A PLACE WHERE THERE IS NOBODY

Shaykh Zakariyyā ﵀ used to cry despite having performed lengthy prostrations throughout his life. He dictated a letter to Shaykh ʿUmar Pālanpūrī ﵀, saying, "You cry over a single rakʿa, while I cry over a single prostration." Then, this same crying became his condition and developed to the extent that when I was at Saharanpur he fell into a type of trance and state. He would only ever mention one thing all the time, everyday. He would say, "I really feel like forsaking everything and going far away from everything and everyone, but my incapacity doesn't allow me as I always need one or two people to carry me. Otherwise, I would have done this to everyone (gesturing), telling you all to go away from here." He would then recite a poem in a profound state whilst crying, with tears flowing from his eyes:

اب جا کے رہئے ایسی جگہ جہاں کوئی نہ ہو
ہم نفس کوئی نہ ہو ، ہم نوا کوئی نہ ہو
گر پڑ جائیں بیمار تو نہ ہو کوئی تیماردار
گر مر جائیں ، تو نوحہ خواں کوئی نہ ہو

Let us go and live in a place where there is nobody, no fellow creature or companion. If you were to fall ill, there would be nobody to care for you. If you were to die, there would be no one to wail over you

He would continue reciting and crying. He would be overwhelmed in this manner frequently. He used to mention the same

things repeatedly and cry. It was only this one overwhelming concern which he had for at least three years. It was only as a consequence of this that he travelled to Madīna Munawwara.

Imām Aḥmad ibn Hanbal ﷺ also developed a state similar to these saints. The truth is our saints took it from him. Like Sharīʿa, he is an authority in ṭarīqa, for like the later Ṣufīs, he used to say:

مَا اَعْدِلُ بِالْفَقْرِ شَيْئًا وَلَوْ وَجَدْتُّ السَّبِيْلَ لَخَرَجْتُ حَتَّى لَا يَكُوْنَ لِيْ ذِكْرٌ

I do not consider anything to be equal to poverty. If I could find a path, I would leave until there remained no mention of me.

This was what he said regarding Taṣawwuf, but to be specific, he expresses [the desire of] forsaking the world and letting go of his service to religion just as Shaykh ʿAbd al-Qādir Jīlānī ﷺ, Imām Ghazālī ﷺ and Shaykh Zakariyyā ﷺ did. Imām Aḥmad ibn Hanbal is saying exactly what Shaykh Zakariyyā ﷺ said (that if I could I would leave everyone) when he said, "I do not consider anything to be equal to poverty and if I could find a way out, then I would leave until I am no longer mentioned."

Shaykh Zakariyyā ﷺ lectured upon Ṣaḥīḥ al-Bukhārī magnificently. Great scholars used to long to participate in his lectures, for he used to only open Ṣaḥīḥ al-Bukhārī occasionally throughout the year as he would teach from memory [such was his expertise]. Then, he considered forsaking all that for which he had toiled his whole life. At a time when he had reached the pinnacle of excellence and people had [only just] begun arriving to acquire his grace, he migrated to Madīna Munawwara leaving behind Ṣaḥīḥ al-Bukhārī and his khānqa.

As soon as he reached there, he began fasting at an old age of about seventy to seventy-five. He used to fast for up to three months [continuously]. Eventually, we urged Shaykh Abū 'l-Ḥasan

ʿAlī Miā Nadwī ﵀ to tell him how his fasting was affecting his health. And once again, when Shaykh Asʿad Madanī ﵀ arrived, we urged him to speak to the Shaykh. He also used to sit for hours on end in the Ḥaram and cry continuously. We would leave Ḥaram to relieve ourselves only to return after having performed wuḍū to see him in the same position, with his head lowered as he cried for up to four hours at a time. He would not seem to lift his head, just bowed continuously with incessant crying.

I related the incident regarding the person who objected to Shaykh's dhikr and meditation, as he performed dhikr. In order to explain to him about the Shaykh, I asked, "Do you remember what happened as the singer, Umm Kulthum, entered Ḥaram after maghrib ṣalāh?" He began reciting *Lā ḥawla wa lā quwwata illā billāh* as his face seemed as if he was about to cry. [It was almost as if he was saying] "I will remember that incident for the remainder of my life."

SPIRITUAL RAPTNESS OF SHAYKH ZAKARIYYĀ ﵀

What happened was that the Shaykh used to remain engrossed at Muwājaha Sharīf between maghrib and ʿishā'. We [attendants] too would remain busy in optional prayers, invoking peace and blessings upon the Noble Prophet ﷺ at his grave, or in reciting the Holy Qur'ān to one another [from memory].

As the Shaykh became engrossed after maghrib, and I went to invoke peace and blessings, I noticed that there was a larger than usual crowd in front of me and behind me. Whereas, in those days after maghrib, usually, there would only be five to ten people at Muwājaha Sharīf. When I first got there, it seemed quite empty. But in due course, it became very crowded with people all around.

I presented blessings and peace in this rush and began turning back, only to notice a woman doing the same, although women were not allowed to attend after maghrib. The crowd was so large that it became difficult to exit. We used to exit from the Jibrīl Gate and the Shaykh would be sat at *Aqdām ʿāliya* [area towards which the blessed feet of the Prophet ﷺ point]. At that time, the Baqīʿ Gate had not yet been made, thus the Jibrīl gate was used as the entrance and exit for the entire crowd.

After a short while, the woman began leaving with a huge crowd of thousands following her. I asked someone as to whom she was. Even he began crying, and reciting *Lā ḥawla wa lā quwwata illā billāh*, as he said, "It is only the singer, Umm Kulthum." She probably failed to attend (or was busy) at the usual time for women, which was immediately after ʿaṣr for up to about an hour, thus special arrangements were made for her at this time just as they are made for leaders of countries.

I asked the objector whether he thought people would have passed by where Shaykh Zakariyyā ؒ sits [when Umm Kulthum arrived]. He replied in the affirmative by saying that people were actually holding onto the lattice [surrounding the holy graves] clambering over one another to get a glimpse of Umm Kulthum. I then told him that the Shaykh was oblivious to all that had ensued when she came.

After ṣalāh, someone tried to raise the subject to the Shaykh assuming he must have been disturbed during the rush. "What happened?" he asked. He was then told again [in detail] that Umm Kulthum arrived and thousands of people were crowded around to see her. But the Shaykh was clueless as to what had happened.

"Really?" asked the Arab.

I replied, "Yes, absolutely. It happened yesterday, and he did not even realise." He was spiritually engrossed from above, the

link of which never breaks, even if thousands come and go right by you.

AN AMAZING STATEMENT OF A WOMAN

While Rābiʿa Baṣriyya ﵥ was spiritually engrossed, someone asked her, "How do you manage it, as we fail to concentrate for a few minutes in ṣalāh, for thoughts begin arising instantaneously, and we give in as Satan begins to allure us? Does he not whisper to you, for you remain in meditation for years, and you spend all your time worshipping?

What a great statement made by a great woman! She said, "Should I leave the remembrance of my friend to remember my enemy? When is it that I ever leave the remembrance of my beloved that I can even think about my enemy?

May Allāh enable us to take him as an enemy. May He empower us to do so. May He enable us to see our beloved as beloved, and to remember him.

I was mentioning that Shaykh Zakariyyā ﵀ taught for years on end throughout his life, especially ḥadīth, Ṣaḥīḥ al-Bukhārī to be precise. Years later, the moment to reap the fruits of his efforts came, with selected personalities of the world arriving from [as far as] Africa and Arabia to acquire esoteric knowledge as well as exoteric, the congregation around the Shaykh would add up to many thousands. Four or five years had barely passed like this (while the Shaykh's health was still fine) when [as I mentioned] he was overwhelmed with an urge to leave.

اب جا کے رہئے ایسی جگہ جہاں کوئی نہ ہو
ہم نفس کوئی نہ ہو ، ہم نوا کوئی نہ ہو
گر پڑ جائیں بیمار تو نہ ہو کوئی تیماردار
گر مر جائیں ، تو نوحہ خواں کوئی نہ ہو

Let us go and live in a place where there is nobody, no
fellow creature or companion. If you were to fall ill,
there would be nobody to care for you. If you were
to die, there would be no one to wail over you

He would constantly recite [the above] and cry. He would forcibly move his hand away while we attempted to help him up, saying, "If I could, I would push you all away from me." This condition intensified continuously until he really left everyone and became a resident of Madīna Munawwara.

VISITING ḤARAM AFTER 35 YEARS

The two Ḥarams are indeed dear to every Muslim. Every Muslim loves and yearns to visit the two Ḥarams, and considers the worthwhile moments of their life to be those spent there. But do you know for how long Shaykh Zakariyyā ﵀ did not visit the two Ḥarams after returning to India [from Madīna Munawwara] subsequent to the death of [his teacher and spiritual mentor] Shaykh Khalīl Aḥmad Sahāranpūrī. Thirty-five years! What shortage of [money to buy airline] tickets and travel arrangements could he have had?

ʿAtīqī Ṣāḥib, an affiliate of Shaykh Raipūrī ﵀, once brought a bag to the Shaykh in my presence. Banking methods, cheques and bank drafts were not so common in those days, so he brought a whole bag of money to the Shaykh stating that it was money to

pay for the Shaykh's airline ticket and the tickets of his attendants. However, the Shaykh declined the money in a very courteous manner. [Then, when he insisted], he told him off loudly, saying, "I have told you to take it!" He never visited the two Ḥarams despite all the means. But, after forcing him, when Shaykh Yūsuf [Kandhalwī] ﷀ took him, it was as if he broke a type of vow.

The second time the Shaykh travelled to the Ḥaram thereafter was due to an upsurge of emotional pain and desire which made him think that "Ṣalāh, lecturing upon ḥadīths, Sharīʿa and Ṭarīqa are all taking place but..." whereas, his ṣalāh was one of its kind. He is from the few people of the world whose ṣalāh was inimitable.

When relating the condition of the 1947 upheaval, Shaykh Inʿāmullāh of Saharanpur told me that he used to come to Saharanpur to visit the Shaykh in those days. There was anarchy everywhere. Entire districts were cleared of Muslims, while hundreds and thousands of Muslims were killed and land looted. He says, "We would find Shaykh Zakariyyā ﷀ standing in prayer all night long. We would arrive at his service to find his feet swollen like the feet of an elephant, due to excessive standing. A ḥadīth states, "[The Noble Prophet ﷺ would stand in prayer] until his blessed feet would become swollen." So, [why was he thinking like this] did Shaykh Zakariyyā ﷀ not perform ṣalāh?

Along with his ṣalāh [in abundance], recitation of the entire Holy Qur'ān daily and lecturing on ḥadīth was a prevalent undertaking of his; in fact, his style of lecturing on ḥadīth was world-renowned and distinguished as he would lecture on Ṣaḥīḥ al-Bukhārī by memory. In addition to all this, he also had his engagement in the field of Taṣawwuf.

Shaykh Abū 'l Ḥasan ʿAlī Miā Nadwī ﷀ wrote an article [regarding the Shaykh's khānqa] prior to the Shaykh's migration, in which he writes, "It brings back memories of the khānqa of Shaykh Niẓām al-Dīn Awliyā' ﷀ." But the Shaykh forsook all this

and left. As soon as he reached Madīna Munawwara, someone wrote to him from Saharanpur stating that the current state of the establishment required his presence.

As I mentioned, Shaykh Zakariyyā ﵀ began fasting continuously upon reaching Madīna Munawwara. He would fast daily for up to a year, incessantly, despite the fifty degree heat and his feeble age. The reply he had written to the letter received from Saharanpur stated...

First I would like to relate an incident to you. I once related to the Shaykh's attendants in Madīna Munawwara that Shaykh [Zakariyyā ﵀] was responsible for the discord which took place between the two parties at Saharanpur [Maẓāhir al-ʿUlūm] after he passed away, and which resulted in the institute to remain closed [for some time]. They began thinking as to how he was responsible.

"The Shaykh was responsible?" they asked.

I replied, "Yes, he was responsible."

I related to them that he once received a letter which talked about a dispute at the Madrasa. The Shaykh's response began with the following poem:

بلبل نے آشیاں چمن سے اٹھا لیا

بلا سے اپنی ہما رہے یا بوم بسے

The nightingale has removed its nest from the
flowerbeds. What does it concern me whether
a phoenix stays [there] or an owl?

The Shaykh's position at that time was such that whatever he stated would transpire. What he implied with the words, "The nightingale has moved its nest from the flowerbeds," is that he was the nightingale of Maẓāhir al-ʿUlūm who has moved his resi-

dence to Madīna Munawwara. Now that no nightingale remained, who would occupy it? So, he further states that if only there was a phoenix to take the nightingale's place. Phoenix is a mythological bird which does not exist, which means, it is for certain that the third thing, i.e. the owl, will undoubtedly occupy it. It is commonly known regarding owls, that "Wherever owls are heard, those places become abandoned."

It transpired exactly as stated in the poem. For, disputes began there, and various factions groups and parties were formed, until finally, owls inhabited the Madrasa once it closed. I told them that the poem which the Shaykh had written, came true. What he stated had to transpire. He forsook everything without any concern for anything, neither the madrasa, Bukhārī, the ṭarīqa, or his disciples. There was only one yearning which was:

Let us go and live in a place where there is nobody,

THE GHAZĀLĪ OF CURRENT TIMES

Similar was the condition of Imām Ghazālī ﵀. I tend to remember our late barrister on occasions like these, as he thoroughly studied the books of Shaykh Zakariyyā ﵀ which were available in English. He also studied the books of Imām Ghazālī ﵀. He says that he found both their writings to contain the same style, substance and topics. Although Imām Ghazālī ﵀ came centuries before, the topics covered by Shaykh Zakariyyā ﵀ are the same. Similarly, the style and impact of their writings are the same.

He would often ask, "Why is it that although Shaykh Zakariyyā ﵀ came centuries later, his writings seem to have the same impact as Imām Ghazālī's works?"

Like Imām Ghazālī ﵀, Shaykh Zakariyyā ﵀ forsook everything in search of the truth, the Lord, perturbed as to where he has

mired himself. Imām Ghazālī was the greatest Imām of his time. The kings, sultans, ministers and governors of the world revered him. They would come to meet him from all over the Muslim world. They considered themselves privileged to hear a few words from Imām Ghazālī, or to be known to him. They were always prepared to serve him and fulfil everything he requested. However, he abandoned everything and took to the deserts.

IMĀM GHAZĀLĪ

Imām Ghazālī reached such a level of scholarly research that he himself states that he would not just suffice on books for research. Research according him was not how it is done in the schools of jurisprudence, For example, where a ruling is attributed to the Shāfiʿīs, Ḥanbalīs or Ḥanafīs, it was not by studying the books of that respective school.

He gave an example of Zoroastrianism and other religions and creeds. He says that I have not written on Judaism, Christianity, heretics or Atheism based on hearsay or books. Rather, I would find the figure of authority in those religions and meet with them.

He further says that atheism was widespread in his era, so he located the founder and met with him. He would meet with the biggest scholar amongst the Jews and research Judaism through him. Such was the nature of his study. In a similar manner, in order to study spiritual orders, he had to go to the masters of ṭarīqa.

Imām Ghazālī had pledged allegiance customarily as everyone does. He was also punctual with the practices of the order. However, there came a time when he, like Shaykh Zakariyyā, began thinking that all he had was mere words and that the essence remained with the saints of the spiritual orders. He grew

concerned about how he had only read their books and studied the orders under the saints, thus he too should endure the same spiritual struggles as they did.

Shaykh Zakariyyā ﵀ abandoned everything to go and live in Madīna Munawwara. Similarly, Imām Ghazālī ﵀ left everything. Hundreds of thousand of people and the government became worried about what would happen to Islām? For, he had an answer to every objection, question and challenge on Islām. In order to seek recourse, who would they turn to now?

Once, some scholars were gathered [by me] in South Africa. They mentioned that Shaykh Riyadh al-Haq had recently visited and that he was amazing. "What did you notice so amazing?" I asked.

They said, "No matter what we asked him, he would begin replying at length. Every topic he touched upon seemed as if he had just completed a lengthy and detailed research of it. We also touched upon other various issues in order to test his general knowledge, finding him to be abreast with everything."

So, Imām Ghazālī ﵀ was prepared to forsake everything. He left despite the whole world insisting on him staying. He forsook the royal grandeur he lived in, along with all the governmental privileges he enjoyed. His salary was above that of a minister.

Someone who saw Imām Ghazālī ﵀ says that having previously lived in a royal palace with thousands of students around him with inkpots and pens ready to record his discourses, he now saw him wearing a ripped old sheet collecting water in a leathern bottle from the sea. The man says that I began crying seeing a previously delicately cherished man in this state. He did not only spend a couple of days or months like this, but, over ten years passed in this condition.

He left the imperial splendour of Baghdad for the birthplace of Sayyidunā ʿĪsā ﵇. I too have wanted to visit the birthplace

of Sayyidunā ʿĪsā ﵇, as the earth there will have preserved and recorded his very first words, "Verily I am the servant of Allāh. He has given me the book."

Imām Ghazālī ﵀ stayed in Al-Quds and the Dome of the Rock. He used to climb up to the top of the minaret of Damascus' central masjid and lock the door so that nobody could enter. Once, as he left after offering ṣalāh in the central masjid of Damascus, he passed by a study circle when the lecturer said, "Imām Ghazālī says." He fled from there instantaneously, saying, "*Lā ḥawla wa lā quwwata illā billāh*, [it seems like] I am back [to where I came from." He fled this area for Al-Khalīl, the grave of Khalīlullāh Sayyidunā Ibrāhīm ﵇.

By now he had acquired very much. I mentioned that Shaykh Zakariyyā ﵀ used to visit the graves of saints buried in Delhi, Gangoh and Thānabhawan. He visited the grave of Mujaddid Alf Thānī ﵀ on numerous occasions spending up to half a day in meditation at times. He would then ask his travel companions, "Yes my dearest! Has anyone seen anything?" Mujaddid Alf Thānī ﵀ once told him that there was a need to publish three of his works, thus Shaykh Zakariyyā ﵀ arranged for them to be published based on this.

Imām Ghazālī ﵀ states the same. He says that he actually pledged to Sayyidunā Ibrāhīm ﵇ as one pledges allegiance [to a spiritual mentor]. He pledged the following:

1. To refrain from unbelief, polytheism, innovation and neglecting ṣalāh [amongst many other major sins].
2. Not to ever accept a gift from a king or a governor.
3. Not to ever conduct a scholarly debate with anyone.

His zest for love and fervour for the Lord caused him to forsake all his distinguished religious sciences. May Allāh also grant us such true zeal.

Initially, in the beginning of Ramaḍān, I started discussing and going through the saints of our spiritual order, but I decided to stop at Shaykh ʿAbd al-Ḥaqq Radolwī ﵀, his spiritual mentor Shaykh Shams al-Dīn Turk ﵀, and his mentor Shaykh 'ʿAlā' al-Dīn Ṣābir Kalyarī ﵀. For, we heard that they would not raise their heads [from absorbed meditation] for years. They remained detached from the world for years to the extent that they would have to be awoken for ṣalāh like a sleeping person who barely wakes up from a slumber. So, why did they forsake the world to this extent, lower their heads and turn away from the world?

UPSURGE OF AN EMOTIVE PAIN

I related the circumstances of both Shaykh Zakariyyā ﵀ and Imām Ghazālī ﵀ when they left everything. I mentioned that when he left, he had everything. He had authored hundreds of books unparalleled for centuries. But, after all, he was overwhelmed with an upsurge of emotional pain and desire. All he aimed for now was the Being who had endowed him with everything he possessed, thus he forsook everything and set out.

Luckily, Shaykh Zakariyyā ﵀ did not remark, 'May the Madrasa turn to ashes', otherwise, it would have burnt down. Instead, it is good he wrote a poem to them about owls staying there which actually transpired later as the Madrasa became an owls perch. His status was such that whatever he uttered used to transpire. So, a dispute occurred and the Madrasa remained closed for a long time, thus it became an owls perch.

Thus, the following words transpired:

> What does it concern me whether a phoe-
> nix stays [there] or an owl?

My father had a young wife, a two year old son (my brother, Shaykh ʿAbd al-Raḥīm Ṣāḥib) and another expected child. He was so longing for children that he felt it was taking too long. He brought a poor saint before my brother was born and requested his supplications. The saint gave him a ring and my brother was born thereafter. The saint came again, gave him another ring and supplicated telling him that Allāh would give him a second child. However, in the face of all the delight and hope, he forsook the world and adopted seclusion.

I often say to those who inform me of hope in expecting a child that this happiness is long-lasting. Nine months from now are spent with the happiness of expecting a baby. But, my father forsook all this and informed my mother that he intended to abandon the world.

Subsequently, he actually abandoned everything. He sent his wife to her parents and his children to their maternal grandparents. He gave away all that he owned by permitting anyone to take what they pleased. His mother would remark, "Sulaymān! You have become poor, whereas Allāh had granted you so much." He would laugh out loud replying, "I really enjoy this pauperism."

This was what Imām Ghazālī ﵀ did. My father only abandoned his world, whereas Imām Ghazālī ﵀ left the whole world behind him. Shaykh Zakariyyā ﵀ forsook an international centre of sacred sciences, esoteric knowledge, and a large family. It was an upsurge of an emotional pain, the thought of 'What am I mired in?' We regard the keeping of a beard, offering ṣalāh etc as the be all and end all; and on its fulfilment, "Alḥamdulillāh, Allāh has blessed us abundantly'' is our motto; *Lā ḥawla wa lā quwwata illā billāh*! They regarded the above as ''self-deception - that has

made us forget the Ultimate Owner, what things are we mired in?" What intelligent people they were!

INTELLIGENCE OF JUNAYD BAGHDĀDĪ ﵀

As I mentioned, these people [saints] are the most intelligent of people. It is said that had Allāh Most High created intelligence in the form of a man, he would have been none other than Junayd Baghdādī ﵀. *Subḥānallāh*!

How intelligent must he have been! What incidents must people have witnessed and experienced. A simple example of his intelligence is that when he was going through the throes of death and *lā ilāha illallāh* was constantly being repeated by his side in order to prompt him to follow, he just continued reciting "Allāh, Allāh, Allāh." Thus, the prompter encouraged him to recite '*lā ilāha illallāh*' at which he became angry and said, "What if I recite *Lā ilāha* [there is no Deity] and am unable to continue? What if my breath ceases?" What intelligence they possessed!

The Ṣufīs deduce the validity of the dhikr 'Allāh, Allāh', from the ḥadīth which states the Hour shall not transpire until 'Allāh, Allāh', is no longer uttered on earth. The final moments of Junayd Baghdādī ﵀ also corroborate the chanting of Allāh, Allāh.

The Ṣufīs are the most intelligent of people. This was the reason why despite possessing everything, Shaykh Zakariyyā ﵀ abandoned it all. Imām Ghazālī ﵀ forsook regal splendour and was later seen wearing a torn sheet and carrying a leathern bottle. He was seen returning after collecting water from the sea in his leathern bottle as women usually do.

In order to draw Imām Ghazālī ﷺ closer, Allāh Most High revealed another world before him. He himself writes that when he visited the grave of Sayyidunā Ibrāhīm ﷺ and communed with him, Allāh Most High opened the doors of another world for him. Thus, he pledged to him that he will not attend the courts of kings, accept their gifts or engage in scholarly debates. This was because leaders would try to busy the scholars and think of ways to ensnare them. They had tried all kinds of plots to cause rifts between scholars and to lure them.

They would offer scholars posts like, imām of main masjids, chief justice, leader of the army etc. The scholars would have to pass an exam to attain the posts. But this exam would not be held in front of an examiner. Instead, a topic would be fixed and the scholars would have to debate it. The subjugator would get the post. This was how they debased the scholars.

Imām Ghazālī ﷺ would probably have attained his post in this manner, thus he pledged to Sayyidunā Ibrāhīm ﷺ not to engage in any scholarly debate. Allāh Most High made arrangements for the Muslims. For, when Imām Ghazālī ﷺ forsook the world and left everything, the whole world was worried about the welfare of Islām. Such an erudite scholar adopted a high level of asceticism. What was going to happen to sacred knowledge and his scholarly seat [who would replace it]? What was to become of ḥadīth and Qur'ānic exegesis?

It is stated that Allāh Most High arranged it so that during the period when Imām Ghazālī ﷺ left Baghdad, Sayyid Shaykh ʿAbd al-Qādir Jīlānī ﷺ entered after a [lengthy] preparation. Shaykh ʿAbd al-Qādir Jīlānī ﷺ was entering Baghdad after having passed through all the stages of the very same upsurge of emotive pain

which caused Imām Ghazālī to abandon his religious and worldly status.

How must Imām Ghazālī have spent ten years alone? He spent two years on the minaret of Damascus' central masjid, two to three years observing iʿtikāf at the Dome of the Rock and two years at the Tower of Alexandria.

THE SAINT OF ALL SAINTS WANDERING IN THE DESERT

In his youth, Shaykh ʿAbd al-Qādir Jīlānī experienced such an upsurge of emotive pain that consequently, he abandoned the world. He graduated as an erudite scholar talented in every science. However, he abandoned everything and states himself that he took up wandering in the desert, living alone in the wilderness.

I mentioned that this was not insanity, moreover, a practice of the Prophets. Where did the Noble Prophet ﷺ stay? In a cave on Mount Ḥirā', far away from Makka in the wilderness. Similarly, Sayyidunā Mūsā was sent to Mount Ṭūr. Shaykh ʿAbd al-Qādir Jīlānī began wandering in the desert where there was no food, drink, human, friend or helper. They would get pleasure from solitude as they knew it was only them and Allāh, and nobody else.

Once, Shaykh Zakariyyā ardently stated, "My dear one! Do you know what the purpose of ṣalāh, ṣawm and recitation of the Holy Qur'ān is?" He then said, "It is so that man and Allāh become like this [gesturing nearness]."

Now, there was only one being to call upon at times of hunger and thirst in the wilderness of the desert. The story of Ḥājī Imdādullāh ﷺ is recorded in books, and I also heard it directly from Qārī Ṭayyib Ṣāḥib ﷺ that he once vowed, "[O Allāh!] You are the ultimate Sustainer. You provide us with food and we consume. However, you provide through means. You will provide directly henceforth." He expressed his delicacy to Allāh.

Thereafter, he withstood starvation for days despite people offering him food. Qārī Ṭayyib Ṣāḥib ﷺ stated the total days he endured starvation. Do you know how long? Seventeen days! He was determined not to be fed by anyone except by Allāh directly. What love and attachment must he have had with his Creator, Owner and Lord! How far are we on the other hand that we fail to remain focused in a single worship like ṣalāh, with thousands of thousands of thoughts crossing our minds?

A saint once offered ṣalāh behind an Imām. After the completion of the ṣalāh, he began laughing and remarked to the Imām, "I will have to repeat my ṣalāh."

The Imām asked, "What did I do wrong?"

The saint replied, "I accompanied you to Delhi, Kabul, and many other places while you traded horses. You were not fond of one particular horse so you contemplated a second one. I followed you far and wide."

The saint then stood up and repeated his ṣalāh.

There was a university student from Bradford who used to come here often. His [spiritual] state was very good after pledging allegiance. One day, he wept immensely asking me to pray for a condition to be removed from him, which was that he could perceive and see as in a mirror the thoughts dominating the mind of the imām that lead him in ṣalāh. We are so far from these

things, and what is the state of our ṣalāhs which we perform and are content with?

So, Ḥājī Imdādullāh ﷺ vowed that he would not eat unless Allāh fed him directly. Many days of starvation passed. One day, while the doors were shut, a breakfast descended from above the ceiling. The thought crossed his mind that there were no apparent means of the breakfast appearing, so it must be from Allāh. However, after opening it, he wrapped it back up, thinking it could have been a jinn or any other creation. But a voice was heard from the unseen, saying, "It is from Me [Allāh], eat it."

There was a saint called Abū Saʿīd Mubārak. He too vowed exactly the same. "O Lord! I will only eat if you feed me," he supplicated. It is stated that he endured starvation for forty days. On the fortieth day, Sayyidunā Khiḍr brought food to him.

SHAYKH ʿABD AL-QĀDIR JĪLĀNĪ ﷺ AND SATAN

Shaykh ʿAbd al-Qādir Jīlānī ﷺ states that when his hunger and thirst reached its peak after forty days of absolute starvation, he saw someone descending from above. "Who are you?" he asked.

"Khiḍr, Allāh Most High sent this for you," came the reply.

He further said, "No, I will only consume what Allāh feeds me."

Shaykh ʿAbd al-Qādir Jīlānī ﷺ faced great trials in this regard.

Once, he heard a voice from the clouds, "O ʿAbd al-Qādir! You have endured huge spiritual struggles, thus all religious accountability has been rescinded from you. Every unlawful has been made lawful for you henceforth; you may do as you wish."

He responded instantaneously, saying, "Be demeaned, O Iblīs! (Go away! You try to deceive me!)"

Satan then tried another scheme, saying, "Today your knowledge saved you."

Shaykh ʿAbd al-Qādir Jīlānī ﵀ replied again, saying, "Evil! You tried a second ruse. I am not safe yet, safety is only guaranteed when I breathe my last in the state of belief. Until then, I face constant danger." This trial occurred during his solitude in the wilderness.

SPECIAL ARRANGEMENTS FROM ALLĀH MOST HIGH

Sayyidunā Khiḍr brought food for Shaykh ʿAbd al-Qādir Jīlānī ﵀ and said, "This is Allāh's way of providing for his servants. You must be really thirsty. Look! If you want Allāh Most High to sustain you directly then rain will fall very soon, so lie down." Shaykh ʿAbd al-Qādir Jīlānī ﵀ lied down and rain water began falling directly into his mouth. May Allāh grant us such true zeal for the truth, for we have forgotten our Owner. We should endeavour to embed His remembrance in our hearts.

I was discussing the saints who strived in search for Allāh and to acquire his recognition. My father was overwhelmed with spiritual raptness and would constantly remain absorbed. Hence, besides a few times, we never heard any religious talk, recitation of the Holy Qur'ān or anything else of this nature. Never did he ask us if we had completed the memorisation of the Qur'ān or graduated as scholars, or what we were studying. We would occasionally mention Shaykh Zakariyyā ﵀ at which he would remark, "Your Shaykh is a very good man." That was all he said. He never instructed us to do anything.

Except, on the last day before he passed away, a man riding on a horse came to inform us that our father was calling us. Only at that time did he request us to recite Sūra Yāsīn by him. We only

ever heard him mentioning one statement related to Taṣawwuf which was, “Thousands of servants of Allāh and shaykhs have strived to attain the recognition of Allāh but very few have succeeded, for Allāh is majestic.

ONE POEM SUFFICED

Whilst conducting his research, Imām Ghazālī ﵀ had met ṣufīs and analysed their books and works. Hence he already had the awareness of Taṣawwuf. When Allāh wants to endow someone, He creates the means for it. Hence, once, his brother (who was from the Ṣufīs) was hymning the following poem:

اِلٰى مَتٰى تُسْمِعُ وَلَا تَسْمَعُ
اِلٰى مَتٰى تَهْدِيْ وَلَا تُهْدٰى

How long will you continue discoursing, yet remain complacent yourself? How long will you continue guiding others while you yourself are in need of guidance?

The poet further states that how long will you continue sharpening others’ knives for them [acting] as their stones? You will have seen in the Indian Subcontinent that when knives become blunt, they whet them by rubbing them on stones. Those whose occupation is sharpening knives go round calling in cities and villages. They have a small stone which spins on a big motor-operated wheel, like that of a sewing machine. The knife is placed on that spinning stone to whet. The owner of the Chi-Chi pharmacy in Surat is called ‘Ḥakīm Chi-Chi’ because his forefathers were knife sharpeners. For, whichever village they went to, the

children would excitedly say, "The Chi-Chi old man is here (knife sharpeners)."

The poet says that how long will you act as the stone which sharpens peoples' knives for them? Their knives seem to be getting sharper (they seem to be building their attachment to Allāh), whereas you remain the same. You do not seem to be benefitting from your own words? Others seem to be benefiting from you; their knives seem to be getting sharper.

He set out as soon as he heard these words from his saintly brother. His mindset was already moulded but all he needed was a push in the right direction. He set out and wandered for ten to twelve years after which Allāh Most High perfected him.

The book he authored during this journey without assistance from books or libraries, merely from memory, is called *Iḥyā' al-ʿUlūm*. That is why it has an intense impact [on the reader], for some of it was written at Al-Quds, whilst other portions at the Dome of the Rock, Alexandria and at the minaret of Damascus' central masjid. When he set out in search of the recognition of Allāh, Shaykh ʿAbd al-Qādir Jīlānī ﵀ was only just arriving [at Baghdad]. So, Imām Ghazālī ﵀ left after listening to a poem, and it is from there that Allāh Most High bestowed him with excellence.

TRUE ZEAL

A saint who was from the same place as Shaykh Saʿdī, Shaykh Tabāyunī Shīrāzī ﵀, comes to mind. He was completely unschooled. He did not know anything, being very simple indeed. He once saw some students studying together and engaging in scholarly discussions, so he approached them and expressed his

interest in what they were doing, telling them that he would like to study the same sciences.

Only Allāh can protect someone [gullible] who ends up in a group of students who are of the same age, and without any supervisor. This poor man ended up in the midst of the students and asked the students to help him study. Do you know what they replied?

They told him he could not acquire knowledge of Sharīʿa and Ṭarīqa without hanging upside down. I mentioned that he was completely illiterate and gullible, so he asked, "How?" So, they told him he would have to go home and hang off a rope upside down repeating the words, "كُزبُره عُصفُره," all night long. These words were meaningless.

The students mischievously instructed him to do this, but he possessed a true zeal. Thus, he actually returned home and told his wife to hang him upside down, so he could begin chanting. He recited the words all night long which resulted in him attaining success in just one night. The following morning, he asked his wife to untie the rope and thereafter made his way straight to the madrasa to thank the students for helping him acquire exoteric and esoteric knowledge.

The students laughed back at him and asked him to relate a single edict from the chapter of purity. But those amongst them that were experts of ḥadīth, their ḥāfiẓ, jurists and muftīs were all taken aback. He could speak upon every facet and topic of Sharīʿa they raised. His sincere zeal made him successful in a single night.

IMĀM GHAZĀLĪ AND SHAYKH ʿABD AL-QĀDIR JĪLĀNĪ WANDERING IN THE WILDERNESS

What can one say about the zeal of Imām Ghazālī! He attained excellence in ten to twelve years. I mentioned previously that Allāh is the protector of this religion. As Imām Ghazālī was leaving, people became worried about what would become of them and of the sacred knowledge. But at the same time Shaykh ʿAbd al-Qādir Jīlānī arrived after completing his spiritual quest. I mentioned that he spent twenty five years in the wilderness fleeing from the creation.

This is not monasticism. Some people ridicule them claiming that it is monasticism, which is prohibited in Islām as a ḥadīth states, "There is no monasticism in Islām." [We reply to them, saying], "Accuse of what you will," but they had a burning desire to build a connection with Allāh Most High, for which they spent twenty five years strengthening and acquiring His recognition. He was an erudite scholar of ḥadīth and a staunch follower of the Ḥanbalī school. How can you say he spent twenty five years of his life as a hermit? It was during this [twenty five year] period that he vowed not to eat from anyone besides Allāh directly, and Sayyidunā Khiḍr brought food for him.

The narrative regarding Satan I related yesterday is also narrated with a variation which states that he [Shaykh ʿAbd al-Qādir Jīlānī] saw someone bringing water in a gold vessel. "Who are you?" he asked.

The reply was, "This is sent for you from Allāh."

Shaykh ʿAbd al-Qādir Jīlānī took the vessel and threw it in his face, saying, "Be demeaned O Iblīs!" But, when Sayyidunā Khadir descended with a tray from the heavens and presented it to him, he ate from it. Subsequently, he drank water from the rain that Allāh caused to fall [for him]. Thereafter, Sayyidunā Khiḍr

held Shaykh ʿAbd al-Qādir Jīlānī ﷬ by the hand and said, "Allāh has commanded you to go to Baghdad and guide the creation. Call them towards Allāh."

Hence, Allāh utilised him immensely. Imagine the level of recognition of Allāh he attained through twenty five years of struggles while wandering in the desert. Many great miracles manifested from his hands, and if one is to ponder, they would find that the most wonders and miracles are attributed to him [other than the prophets].

Once, he himself narrated that during his twenty five years in the wilderness, he was occasionally accompanied by men of the unseen or jinn. Today we are joined by Ḥājī Ajmal Ṣāḥib, whom the jinn accompanied in Zakariyyā Masjid [Bolton]. He also used to hear the dhikr of jinn here at Darul Uloom. So, Shaykh ʿAbd al-Qādir Jīlānī ﷬ states that souls would come to console him, including Sayyidunā Khiḍr. It was Sayyidunā Khiḍr who brought the command of Allāh to go to Baghdad to guide the creation.

O ISRAELITE! COME AND LISTEN TO THE DISCOURSE OF A FOLLOWER OF MUḤAMMAD!

Seventy thousand people used to attend his lectures. He initiated his lectures at his masjid but later had to move to the central masjid. Thereafter, his pulpit was taken to the plain of ʿĪd. When no place sufficed, he had to relocate his lectures to the wilderness. Thousands of scholars and Shaykhs would record his discourses in writing.

Once, during the course of his discourse, he called out, "Come! Come! Come, O Israelite! Come and listen to the discourse of an advocate of Muḥammad." This was addressed to Sayyidunā Khiḍr as they previously met frequently in the desert. I recall many

incidents when Shaykh Zakariyyā ﷺ called with the address, "Come! O dear one, come!" during his gatherings.

Once, towards the concluding nights of the middle ten days of Ramaḍān, I was near the ablution area after maghrib ṣalāh, when someone told me that Shaykh Zakariyyā ﷺ was mentioning me. I rushed to the gathering, and before I had sat, the Shaykh exclaimed, "O Yūsuf!" I answered, "Yes, Shaykh." The entire gathering of scholars and shaykhs laughed out aloud, to the extent that Shaykh Abu 'l-Ḥasan ʿAlī Miā Nadwī ﷺ had to cover his face and beard every few seconds to stop his laughter. I stood there astounded as the Shaykh was not actually referring to me. He was actually relating an incident of Shaykh Yūsuf Kandhalwī ﷺ.

There are differing opinions regarding Sayyidunā Khiḍr's prolonged life-span - and when did it begin? Some say that he has lived on the earth since Sayyidunā Ādam ﷺ was sent here. Others say that he came just after Sayyidunā Ādam ﷺ. There is an opinion that he was an Israelite. This opinion is supported by the address, "Come! O Israelite! Come and listen to the discourse of an advocate of Muḥammad," of Shaykh ʿAbd al-Qādir Jīlānī ﷺ who must have held this opinion.

Occasionally, when angry, Shaykh ʿAbd al-Qādir Jīlānī ﷺ would rebuke the scholars and shaykhs. Owing to the materialistic outlook of the scholars who served as imāms [and other governmental posts] and received huge salaries, Shaykh ʿAbd al-Qādir Jīlānī ﷺ would sometimes say, "O scholars! O Ṣufīs! Why do your turbans not catch fire!" These were not mere words; the turbans of those (sons?) sat in front of him studying under him would catch fire in this way.

Every time he uttered something like this, people present witnessed it transpire there and then. They understood that it wasn't mere rhetoric. Sometimes he would say, "Why do not your khānqas sink into the ground!"

The way Imām Ghazālī ؒ depicts the situation in those times tells us that the government had marred and ruined the public and the scholars alike. Look how they spoiled the scholars by making their posts dependant upon debates. Only those who won debates could become imāms of masjids. The scholars who won bigger debates were allowed to become imāms of central masjids. Those who succeeded in even bigger debates would become judges, and scholars who went for the post of chief justice had to win in huge debates. This was the mentality instilled in them. That is why Shaykh ʿAbd al-Qādir Jīlānī ؒ began working with them and rectified them.

MUḤY AL-DĪN JĪLĀNĪ ؒ

Shaykh ʿAbd al-Qādir Jīlānī ؒ states that he was once walking along when he noticed a really weak and feeble man who could barely breathe. He says that his heart melted for him.

Shaykh ʿAbd al-Qādir Jīlānī ؒ drew closer and sat down near him. After a short while, he saw that his breath, which was on the brink of stopping, became stronger. His body began moving, and he opened his eyes. "As well as being relieved. I was amazed at what I saw," he says. He further states, "When his decaying body of flesh and bones and without any meat, began forming back to a healthy human with fully fleshed hands and feet, I felt petrified as to what was happening?"

He says, "The person immediately sat up straight. "Do not be scared. Do you recognise me?" he asked.

"No," I replied.

"I am the religion of your forefather ﷺ (for he was a direct descendant of the Noble Prophet ﷺ) and you have brought me to life, thus you are Muḥy al-Dīn (Reviver of Islām)."

Allāh Most High blessed him so much through his time in the desert (which we [critics] classify as monasticism) that he filled the world with religion, sacred knowledge and righteous deeds. May Allāh Most High bring our hearts to life too.

How must Shaykh ʿAbd al-Qādir Muḥy al-Dīn Jīlānī ﵀ have spent twenty-five years in search for Allāh in the deserts? Thereafter, it was through this that Allāh endowed him immensely and utilised him [for the service of religion]. What caused Imām Ghazālī ﵀ to flee was the spiritually dismal system of his time – set up to enmesh - where everything was based on base desires. Then Allāh Most High revived Madrasas, spiritual orders and the fundamentals of Islām through the blessings of one man, Shaykh ʿAbd al-Qādir Muḥy al-Dīn Jīlānī ﵀.

TITLES DESCEND FROM THE HEAVENS

Titles of saints descend from the heavens (الالقاب تنزل من السماء). If you want to see titles, then take a look at the posters of madrasas and [Islamic] institutes.

I travelled to Reunion with Shaykh Zakariyyā ﵀. He asked us to brief him with the daily 24-hour schedule that they had printed. Thus, I began reciting as it read 'Quṭb al-Aqṭāb, Shaykh al-Ḥadīth, Ḥaḍrat Aqdas Shaykh...' I had only reached here [Shaykh] when the Shaykh instructed me to erase it. At first I thought he did not really mean for me to erase it, but when he said, "O dear one! Erase it and replace it with: رب السمٰوٰت والارض 'Lord of the Heavens and the earth' [I realised he was serious]." Thereafter, he said, "O dear one! They should have simply written 'Molwī Zakariyyā' or 'Shaykh Zakariyyā'. What was the need for all these titles?"

THE TITLE 'SHAYKH AL-ḤADĪTH'

Although [the Shaykh detested the lengthy titles], they weren't all made up. As for Shaykh al-Ḥadīth before Shaykh Muḥammad Zakariyyā, well, on more than one occasion letters were sent to him with the name 'Shaykh al-Ḥadīth, Madīna Munawwara' which reached him. On another occasion, a letter reached him with the name 'Shaykh al-Ḥadīth, Baqīʿ', Madīna Munawwara'. A letter reached him at Makka Mukarrama with the name 'Shaykh al-Ḥadīth, Makka Mukarrama'. The letter would first go to the Department of Ḥadīth, and they would then send it to Shaykh Zakariyyā ﵀. Thus, the title 'Shaykh al-Ḥadīth' was not wrong.

YOU HAVE BEEN APPOINTED QUṬB AL-AQṬĀB

As for 'Quṭb al-Aqṭāb', well, when I reached Madīna Munawwara about two and a half years before the Shaykh passed away, as I first met him, he said, "Have you heard about the dream?"

"No," I replied.

He said, "I had a dream three or four days ago that the Noble Prophet ﷺ was here along with Shāh Waliyyullāh ﵀. The Noble Prophet ﷺ said to Shāh Waliyyullāh ﵀, "Tell him that he has been appointed Quṭb al-Aqṭāb, and that he should tell people." The Shaykh further said, "In the dream, I began thinking about why he ﷺ did not tell me himself, that I have been appointed Quṭb al-Aqṭāb? Why through Shāh Waliyyullāh ﵀, when I was also present in front of the Noble Prophet ﷺ?"

The Shaykh said, "The reason which comes to mind is that I used to read in the books of Shāh Waliyyullāh ﵀ regarding the glad tidings given to him by the Noble Prophet ﷺ in dreams (he has actually compiled a book consisting of forty such dreams

called: الدُّرُّ الثَّمينُ في مُبَشرات النبيِّ الأَمِيْن. Since one such dream states concerning the title *Qā'im al-Zamān* [the upholder of Islām of his era] given to him by the Prophet ﷺ), I used to ponder over why such things were made public, and why he compiled a whole book on it? I felt unease in my heart in this regard. All this was answered through the dream I had in which Shāh Waliyyullāh ﵀ was made to tell me not to hide the fact that I had been appointed Quṭb al-Aqṭāb, for he must also have been commanded by the Noble Prophet ﷺ and Allāh."

Shaykh ʿAbd al-Qādir Jīlānī ﵀ was given the title Muḥy al-Dīn from that day. He himself states that the man who told him delivered this title to him and vanished thereafter. He says, "[Subsequent to this incident], as I was walking to the masjid, I noticed a man at a distance calling, 'Come! Come! Muḥy al-Dīn has arrived.'" Now, how did the public come to know of this? Well, it was infused into their hearts, for 'Titles descend from the Heavens'.

Thus, the saints whose accounts you have been listening to like Niẓām al-Dīn Thānīsarī, Shaykh Jalāl al-Dīn, Shaykh Ṣābir Piyā Kalyarī, Shaykh ʿAlā' al-Dīn, Jalāl al-Dīn, Niẓām al-Dīn and Shams al-Dīn are not referred to by their names. These are their titles not names. For example, the name of Shaykh ʿAbd al-Ḥaqq Radolwī ﵀ is Aḥmad. But, as I mentioned, he would always remain in a profound spiritual state far away from the world. At times of ṣalāh, his attendant would start calling ḥaqq, ḥaqq and would walk [towards ṣalāh] and the Shaykh would follow his voice, thus he was given the title ʿAbd al-Ḥaqq.

Allāh Most High revived the spiritual orders through Shaykh ʿAbd al-Qādir Jīlānī ﵀. In a similar manner, Allāh Most High chose the saints of our regions to revive our spiritual order, for it was becoming a collection of absurdities. Our saints moulded this religion, spiritual orders and Taṣawwuf around the Sunna. An

example of this is where Shaykh Rashīd Aḥmad Gangohī ﵀ and Shaykh Qāsim Nānotwi ﵀ opined their Sharīʿa-based disagreement with their spiritual mentor, Ḥājī Imdādullāh ﵀, in regards to his book, *Haft Mas'ala*.

BALANCE BETWEEN SHARĪʿA AND ṬARĪQA

Shaykh Rashīd Aḥmad Gangohī ﵀ differed with his spiritual mentor to maintain a balance between Sharīʿa and Ṭarīqa, whereby his status soared even higher, although, his connection and relationship with his mentor was at the level of extinction.

I stated, whilst discussing 'envisaging one's spiritual mentor' (*taṣawwur al-shaykh*), that a disciple of Shaykh Sayyid Aḥmad Barelwī ﵀ was overwhelmed by this state. Wherever he would turn, all he envisaged was his Shaykh, Shaykh Sayyid Aḥmad Barelwī ﵀. Whenever he opened his eyes, and in whichever direction he turned, Shaykh Sayyid Aḥmad Barelwī ﵀ would be present. He became worried that how could he even walk or perform his ṣalāh.

The disciple was taken to Shaykh Sayyid Aḥmad Barelwī ﵀. He did not pray anything over him. All he said to the disciple was, "You envisage a dog like me! Stop envisaging this dog!" As soon as he said this, the state of the disciple was removed immediately.

After relating the aforementioned incident, Shaykh Rashīd Aḥmad Gangohī ﵀ says that after Ḥājī Imdādullāh ﵀ migrated to Makka Mukarrama, his picture remained in his heart for years. He states that he did not undertake any task without consulting him first [by spiritual evocation].

Shaykh Amīr Khān Ṣāḥib quotes in *Arwāḥ Thalātha* that he [Shaykh Rashīd Aḥmad Gangohī ﵀] then asked his attendant, "Shall I relate further?"

"Sure!" replied the attendant.

He then said, "Thereafter, this was the same link I had with the Noble Prophet ﷺ for years on end. I would not go ahead with any task without consulting the Master of Both Worlds ﷺ [by spiritual evocation]."

When I requested Shaykh Zakariyyā to visit here [Darul Uloom], he replied, "My dear one! You are aware of my practice, rather than asking me, request it there [at the grave of the Noble Prophet ﷺ] and I will go by whatever instructions are received from there." Hence, Muftī Maḥmūd Gangohī describes him in a poem as one whose standing and sitting, travels and remaining at home, each and every action is undertaken after seeking permission from the Noble Prophet ﷺ.

Thus, Shaykh Rashīd Aḥmad Gangohī says that this remained his state for years on end. Thereafter, he further asked, "Shall I relate more? Shall I?" He then said, "Next, what can I say apart from thanking Allāh, for He granted me the status of Ihsān. At all times it was only Allāh Most High."

ḤANẒALA HAS BECOME A HYPOCRITE

Shaykh ʿAbd al-Qādir Muḥy al-Dīn Jīlānī spent twenty five years wandering in the desert to attain this, and Shaykh Rashīd Aḥmad Gangohī also underwent years of spiritual struggle.

We seem complacent with our ṣalāh, dhikr and current religious status; but friends! This is not sufficient. Ultimately, all this is nothing. The words I utter before you at this moment are all hypocrisy. The words uttered do not reflect the true state of the inner-self and hypocrisy is just that; words that do not represent the inner-self.

The Noble Companions of the Prophet ﷺ used to cry about

themselves with statements like, "Ḥanẓala has become a hypocrite." Sayyidunā Ḥanẓala al-Ghasīl approached Sayyidunā Abū Bakr telling him that he had become a hypocrite. "How?" asked Sayyidunā Abū Bakr. He replied telling him that his [high spiritual] state does not remain when he leaves the gathering of the Noble Prophet.

Sayyidunā Abū Bakr said that he felt the same about himself, so they both decided to go and enquire from the Noble Prophet. So Friends! We too ought to assess whether our physical-state corresponds to our inner-self. Do we recite the words *lā ilāha illallāh* genuinely or are they mere words? For, if these words do not conform to what's contained within, then this is hypocrisy. May Allāh enable us to walk along the 'straight path' [*ṣirāt mustaqīm*] that our saints have shown us through demonstration and by walking it themselves.

This night is very blessed. As previously mentioned, this is nothing but rhetoric. Every one of us seems pleased with their work. The imām seems pleased with how well he recites without erring. Similarly, when the orator sits to deliver his speech, he considers the audience to be sinners, for whom Allāh has made him reformer. The real reformer was Shaykh ʿAbd al-Qādir Jīlānī. There are many narrations in relation to his spiritual e -cacy.

SPIRITUAL EFFICACY OF SAINTS

I previously mentioned that I had a dream in 1984 that Shaykh Rāshidī, of the Rāshidiyya order, was calling me to visit him. That morning, I related the dream to Shaykh Yūsuf Ludhyānwī, but he advised me not to go to his grave (situated in Sind, Pakistan) stating that I was too weak to travel along unpaved roads for a

five to seven hour journey. As I had related my dream to which he had given his reply, the matter was deemed closed.

Two or three years later, Shaykh Sayf al-Raḥmān was looking for me in the Ḥaram [in Madīna Munawwara]. [When he met me] he told me that Shaykh ʿAbdullāh Darkhāstī had asked about me. When I later presented myself in his service, he repeated the same words, "As I presented myself at the grave of the Noble Prophet ﷺ for salutations, I received instructions from there to authorise you to take oath (*bayʿa*) in the Qādiriyya order."

Just two or three years prior to this, I was called to Sind, and now it was the same Qādiriyya Rāshidiyya order and the Prophet ﷺ instructed him using the same words. Otherwise, he could have expressed it in his own words, instead, he used the same words, "I received instructions from there to authorise you in the Qādiriyya order." Such is the spiritual efficacy of saints.

The spiritual efficacy of Shaykh ʿAbd al-Qādir Jīlānī ؒ worked so well that in his era he revived Islām, which had lost its spirit in madrasas, khānqas, masjids and issues of Sharīʿa. Every aspect of Islām was revived through the blessings of his spiritual efficacy which lasted for centuries, right up until this day.

May Allāh Most High enable us to appreciate the services of these saints. I mentioned during the other night as well, that these [current] nights are blessed and do not deserve being wasted in speaking or listening to rhetoric, especially a night like this. May Allāh Most High answer the supplications of all those Muslims who are engaged in supplicating the world over. Most of all, may Allāh protect Islām in the current climate wherein Muslims face oppression and are being targeted, and concerted efforts are being made to eradicate the religious system.

Every era faces some trial or another. Hence, the trial during the time of Imām Ghazālī ؒ was materialism and sumptuousness. Allāh Most High utilised Shaykh ʿAbd al-Qādir Jīlānī ؒ to reform

this. As for today, oppression is at its peak as Muslims are being afflicted everywhere. There is growing antipathy in the hearts of the enemies towards the word 'Islām' and towards the symbols of Islām. They aspire to see Islām extinct through any means possible, thus one should beg Allāh in supplication, especially on these blessed nights, for relief in this regard.

ANOTHER EXPLANATION OF THE FOUR ABSTINENCES

As I previously mentioned, saints used to give [their disciples] a four-sided cap which symbolised abstinence from four things: sleep, food, mixing with people and speaking. This has also been interpreted by a saint who said, "My spiritual mentor gave me this cap along with four pieces of advice." What were the four pieces of advice? They were [all] regarding exercising abstinence.

They [Shaykh ʿAbd al-Qādir Jīlānī ﵀ and Imām Ghazālī ﵀] could not detach themselves without wandering in the wilderness, thus they fled there. Shaykh ʿAbd al-Qādir Jīlānī ﵀ fled for twenty five years. The Noble Prophet ﷺ used to flee from the people of Makka and go to the cave of Ḥirā'. Indeed, detachment was very significant and important for them.

A saint says that he was given a four-sided cap by his spiritual mentor along with an instruction to abstain from four things:

1. The world. No attachment to the world should remain: "Neither should you possess anything of the world, nor should you derive benefit from it. Completely forsake it." This [first abstinence] is understandable.
2. The Hereafter: "Forsake the Hereafter." Thus he forsook the Hereafter too.

Khwāja Quṭb al-Dīn Bakhtiyār Kākī ؒ says:

نہ دنیا دوست می دارم　　نہ عقبیٰ را خریدارم
مرا چیزے نمی باید　　بجز دیدار یا اللہ

Neither do I befriend the world, nor am I one to earn the [bliss of Paradise in the] Hereafter. I do not long for anything besides seeing You O Allāh!

They also considered the Hereafter (Paradise and its bliss of palaces and houris') to be a hindrance [in their search for Allāh].

3. He states that the third thing his spiritual mentor told him was to forsake himself. When you remember your Lord in abundance, there comes a time when you forget about yourself. So, his mentor told him to embed the remembrance of Allāh so much that he forgets himself.

I previously mentioned the incident of Khūb Muḥammad Chishtī ؒ wherein he failed to recognise himself. As he saw a reflection of himself in the pool when performing wuḍū, he asked, "Who are you." So, forsake yourself and abandon all the needs of your existence. It is to become so immersed in remembering Allāh that consequently, He only remains.

4. The only thing that remains after forsaking oneself is to forsake the desire to seek. To forsake the desire that one should receive something, that I should receive (the Lord). Thus, he was also told to become oblivious of the act of seeking something itself.

I used to read the magazine of Shāh Waṣiyyullāh ﵀, which used to be published under a different name during his lifetime, but later it was called *Waṣiyyat al-ʿIrfān*. I used to read it as my friend, Brother Ismā'īl of Rander, used to order it. Fresh narratives of Shāh Waṣiyyullāh ﵀ used to be mentioned in it.

Shāh Waṣiyyullāh ﵀ used to deliver speeches prior to jumuʿa prayer on Fridays. He once started his speech stating, "I was pondering over what I should speak upon today. On my way to the masjid, I met Ḥakīm Ṣāḥib in the courtyard. Ḥakīm Ṣāḥib, rubbing his hand over his stomach, requested me to pray for him as his gas problem was bothering him."

He further says, "I was in search of a topic to speak upon, but here I found one; the topic being the fact that the greatest problems are wants and desires." This was what he spoke upon during a particular Friday speech.

So, the saint of the cap says, "My spiritual mentor showed me the four pieces which formed the cap, thus he told me that:

1. One piece symbolised abandoning the world.
2. The second piece symbolised abandoning the Hereafter.
3. The third piece symbolised forsaking one's very own existence.
4. The fourth (and last) piece symbolised abstinence from any sort of desire and abandoning one's base desires.

May Allāh Most High decree in these blessed nights for the enemy to fail in its intentions and for Islām to advance further. May Allāh Most High protect Islamic centres untill the Day of Judgement.

Some new brothers have arrived since yesterday, so I wanted them to know about the ongoing topic. From the beginning of Ramaḍān, everyday I have been speaking on the accounts of one

particular saint from the saints of our spiritual order. It is quite similar to a chain of narration which is related prior to initiating the study of a particular book of ḥadīth, in order for the students to be filled with conviction in regards to the strength and authenticity of this system of learning ḥadīth.

Also, I thought it would be beneficial for you friends to know that the practices that are prescribed, like dhikr, tasbīḥ and meditation were not devised by an individual. Rather, they have reached us through a successive system. Initially, I was relating the accounts of a new saint everyday, but I have only covered approximately half of the saints since the mention of such saints (consecutively) who forsook everything, including their families and children, wealth and possessions began. They constantly remained absorbed and immersed in Allāh's remembrance. This was a common element amongst all spiritual chains.

Thus, I gave examples from other spiritual orders, like Imām Ghazālī ﷀ who left everything (not only for one, two or forty day periods, but) for ten to twelve years in the wilderness. His books are an authority in the Shāfiʿī school of jurisprudence, just as we [Ḥanafīs] rely on the books of Imām Muḥammad ﷀ like *Al-Siyar al-Ṣaghīr*, *Al-Siyar al-Kabīr*, *Jāmiʿ al-Ṣaghīr*, *Al-Jāmiʿ al-Kabīr*, *Al-Mabsūṭ* and *Al-Ziyādāt*. Similarly, the Shafiʿīs rely on the books of Imām Ghazālī ﷀ like *Al-Basīṭ*, *Al-Wajīz* and *Al-Wasīṭ*. He was such a great imām of his madhhab, yet he forsook everything. This in itself displays that this obligation is important , the fulfilment of which is necessary.

Shaykh ʿAbd al-Qādir Jīlānī ﷀ spent double the time Imām Ghazālī ﷀ spent, i.e. twenty five years in the wilderness. I mentioned the state of my father who left everything, including his wife and children whom he sent to his in-laws.

I stated that the four-sided cap symbolised the four abstinences for which there are various explanations. I related one

explanation yesterday which states that it symbolises forsaking the world, hereafter, desires and one's self. Thus, he abandoned and forsook himself.

My elder brother was Late Muḥammad ʿAlī Ṣāḥib, who resided in India, then moved to Madīna Munawwara, and thereafter to Africa. His nikāḥ was performed by Shaykh Zakariyyā ﵀ by the ʿUmar Gate [of Masjid Nabawī] and through the blessed supplications and the spiritual attention of the Noble Prophet ﷺ, he was granted a son in Madīna Munawwara, named Madanī. At three in the morning, he witnessed that our father had taken his eyeball out. A friend of my father later related to me that he had asked my father why he did that, at which my father told him that all the limbs of his body would separate regularly.

THE GLORIFICATION OF EVERY LIMB

Shaykh Fakhr al-Ḥasan went to visit Shaykh al-Islām Madanī ﵀ regarding a certain matter and found the door to his room closed. He says, "I knocked lightly using the metal chain but received no response. I did something against etiquette which was that I went outside and touched the window slightly. The window opened, and I saw all the limbs of his body scattered."

My father stated that his limbs would separate and observe their own glorification [of Allāh]. Allāh Most High says, "And there is not a single thing that does not extol His purity." But, how? How would the limbs separate from each other? How did they leave themselves? We tend to come to a halt after such questions are raised. This topic of why and how they did this has been continuous for many days.

The story of Majnūn comes to mind. It is recorded in the narratives of Majnūn that he would go and sit near the house of Laylā, in a position where he could see her window. There was a rock upon which he would go and sit and just stare towards the window. One day, mischief got the better of the local boys, therefore, they tipped a load of rubbish onto the rock and set it alight in order to heat it so much before he arrived that he would not be able to sit on it. The boys observed Majnūn arrive at his usual time; however, he sat on the rock showing no signs of suffering, movement, crying, screaming, face changing or tears rolling from his eyes. He just sat there staring. The boys felt pity for him and rushed to him, "Get up! Get up!" they yelled.

"What's happened?" he asked.

They replied, "Your body's burning."

Majnūn responded, saying, "My body isn't burning":

"The fire of passionate love has burnt my heart (pointing to his heart)"

Their hearts would catch the blaze of emotive pain, a blaze which makes everything easy. I began comparing how they could sit staring and engaged in remembering Allāh for years on end, whereas we fail to focus on Allāh even in ṣalāh. As soon as we recite *Allāhu Akbar*, we evoke the world of memories and thoughts. If there is anyone we do not remember, it is that One being, Allāh.

RECOGNITION OF ALLĀH

Shaykh ʿAbd al-Wāḥid ibn Zayd ﵀ was once delivering an impassioned speech when he asked the congregation, "Who amongst

you is prepared to forsake his wealth, family and children for Allāh?" He himself had done just that and would also help and encourage others to take this step. He understood that people had become slaves of these things, and until they did not leave them behind, they would not be able to recognise their Lord. So, he announced, "Is there anyone?"

One of his attendants stood up stating he was prepared as he began advancing forward towards him. Shaykh ʿAbd al-Wāḥid ibn Zayd ﷀ exclaimed, "Not here! There! Go and act upon it." Allāh! A short while later, the attendant came back and informed him that he had abandoned everything by giving it all away in the path of Allāh, with nothing remaining. Shaykh ʿAbd al-Wāḥid ibn Zayd ﷀ instructed him to sit down.

As he sat down, Shaykh ʿAbd al-Wāḥid ibn Zayd ﷀ placed his hand on his head and told him to lower his head. As he lowered his head and began meditating, he saw a vision of the hereafter. He could see all the stages of Paradise, the servants, houris' and palaces there.

As Shaykh ʿAbd al-Wāḥid ibn Zayd ﷀ sat him down, he remarked, "You have acted upon what I said, now let me complete my promise. You have abandoned everything upon being told by me, so let me show you what you will get in return. You will undoubtedly receive it in the hereafter, but see it for yourself in this world now. You forsook your family and children for it, so look at the preparations that are underway for you in Paradise."

As soon as he lowered his head, the world of the Heavenly beings became visible to him. He saw one Paradise after another while being told that they all belonged to him. When the main Paradise was shown to him with the houris who would be his wives, he began to fall into a state.

I once heard a narration which I later tried to locate, but I have not as yet managed to do so, although I should be able to. The narration states that when Allāh Most High will tell the dweller of Paradise to enter Paradise, he will hasten out of fear of being left behind. As he will place one foot in Paradise, he will see a ḥūr standing there to receive him. With one foot in Paradise and one out, he will stop advancing upon seeing her beauty and attractiveness. Every other desire will be abandoned as he will be fascinated by her. It is said that he will remain engrossed in looking at her for five hundred years with one foot in Paradise and the other out. He won't lift his rear leg or blink out of fear lest she disappears out of his sight.

After the first five hundred years, another five hundred years will pass when he will hear a harmonious voice. The voice will be so sweet and melodious that he will forget about the houris he had been staring at for the past five hundred years and turn his head in the direction of the voice. One foot will still be in Paradise while the other will still be out and his head turned in the direction of the voice. He will see a ḥūr, more beautiful than the first, singing. He will continue staring with his head turned in her direction, with one foot in Paradise and the other out.

This is what the disciple of Shaykh ʿAbd al-Wāḥid ibn Zayd ﷀ was seeing, that a "ḥūr, having lovely big eyes" (mentioned in the Qur'ān as ḥūr ʿīn) is stood waiting to receive him. He stands up in an ecstatic and insensible state expanding his hand towards her. She says, "Not yet. There is still a short distance between you and me, be patient for a little longer."

Meanwhile, this scene comes to an end and Shaykh ʿAbd al-Wāḥid ibn Zayd ﷀ laughs and tells him to sit down. The disciple is screaming overwhelmed with a profound state. "She

told you that there is still a short distance between you and her; this distance will be covered very soon. Be patient for now." said Shaykh ʿAbd al-Wāḥid ibn Zayd ﷺ.

"An army is being dispatched to such and such an area." The evening had not yet passed when the call to depart for war was made. "Go! Join them!" instructed the Shaykh. He joins the army and is later martyred fulfilling his aim. Similarly, these people will have seen a ḥūr or palace of Paradise, in a dream or as a vision whilst awake, whereby it became easy for them to forsake everything for its bliss.

IF ONLY OUR SENSES WERE TO AWAKEN

I mentioned that we fail to give up anything; neither a single cup of tea nor a meal, let alone forsake the world. May Allāh Most High destine a push in the right direction for us as they were pushed, enabling us to focus in that direction, so that dhikr, ṣalāh and meditation all become a pleasure for us. We ask for Allāh to make us close to Him as they were. Closeness to Allāh, as they were pulled towards Himself by Allāh, can be attained through desire, for which one should keep supplicating; furthermore, it is also attained through intense perception - if only our senses were to rouse!!

THE ANNOUNCEMENT OF SAYYIDUNĀ ḤUDHAYFA ﷺ

It was time for ṣalāh and the Companion of the Noble Prophet ﷺ, Sayyidunā Hudhayfa ﷺ, was pursuaded to lead the congr - gation.

After completing the ṣalāh, he made a very strange announce-

ment, saying, "I have led you in my final ṣalāh. Either arrange an imām from the coming ṣalāh onwards or offer ṣalāh individually henceforth.

Such a great Companion is telling the congregation to either make arrangements for another imām or pray individually. He further stated that when he commenced the ṣalāh, the thought crossed his mind that "They may have appointed me as imām as I am the most virtuous of them."

What an amazing sense of duty! We on the other hand are not moved or shaken by any sin. The lower self (*nafs*) and Satan drag us along and we follow them wherever they take us.

ALWAYS PLEASING SATAN

I mentioned that it is stated regarding the intelligence of Junayd Baghdādī that if Allāh Most High had created intellect in human form, it would have been him.

In this regard, there is a statement of Shaykh Zakariyyā, "We tend to blame others for our misdeeds, like the lower self, Satan and his whispers, but in reality it is nothing like that." Now listen to the Shaykh's statement, he says, "Our plight has become such that we are always working to please Satan."

In other words, "You try to exonerate yourselves by blaming Satan?" What a grave error the Shaykh brought to light! We try to spare ourselves by placing the burden [of our sins] on Satan and the inner-self.

Thus, the Shaykh says that we are constantly trying to please Satan. I often explain to the students what is meant by pleasing Satan. I imagine you are going to attend a programme with a friend who is not ready and you continuously prompt him every so often, saying, "Come on, we ought to set out now." This is

exactly how we prompt Satan who has sat back and does not feel the need to work hard to entice us into sin.

ATONING FOR THIRTY FIVE YEARS OF ṢALĀHS

Allāh has given saints an understanding, knowledge and recognition of these things, which is why it is easy for them to forsake and abandon everything.

There is a prominent saint whose detailed accounts are found in books. He had a major spiritual chain with thousands of disciples. At this scale, attendants are well prepared and everything runs on schedule. This saint never missed 'takbīr ūla' for thirty years [the first takbīr of commencing the ṣalāh with the imām].

The principal of our madrasa, Shaykh Asʿadullah ﵀ (paternal grandfather of Shaykh Mukhtār Ṣāḥib), never missed takbīr ūla for thirty-five years. How punctual and committed must he have been? After all, he was human and thus he once arrived late.

Similarly, once this saint arrived for ṣalāh when one rakʿa had been performed. It was the first time in years that this had happened. He completed the remaining ṣalāh after the imām completed his ṣalāh, and left. Days passed subsequent to this incident as his attendants waited for him. Finally, when he appeared days later, they asked him where he had been. "Have you been unwell," they asked.

The saint replied, "Do you remember when I missed a rak'a the other day?" They replied in the affirmative. He then related, "As I stood to complete my missed rakʿa [after the imām completed the ṣalāh], I felt a kind of embarrassment and shyness of people, for I would always pray in the first row and start with the imām. Then, after completing my prayer I thought: *Innā lillāhi wa innā ilayhi rājiʿūn*, I have been punctual for thirty-five years for the

sake of pleasing other people." Thus, I returned home and began repeating the ṣalāhs of thirty five years.

MĀLIK IBN DĪNĀR ﷫

Mālik ibn Dīnār ﷫ was a great saint and friend of Allāh. He was also from erudite scholars of his time. They [saints] did not harbour hypocrisy as we do. What I utter with my tongue does not correspond with my inside.

He says regarding himself that once, upon seeing Masjid Mu'āwiya (the grand masjid constructed by Sayyidunā Mu'āwiya ﵁ in Damascus), home to thousands of worshippers and students of teaching circles with a management system almost like a small government, he felt a desire in his heart to administer the masjid affairs. He says, "I began begging Allāh and observing iʿtikāf therein. I would remain engaged in dhikr, recitation of the Holy Qur'ān and supplicating for Allāh to accept me for this righteous work." He continued this for a whole year. What a virtuous idea to beg Allāh to accept him to administer the grand masjid!

He says that a year later, he heard a call from the unseen, saying, "You have done good observing iʿtikāf, offering ṣalāh and engaging in dhikr for a whole year without leaving the masjid. But, what was it all in aid of? Did you do it for the sake of seeking trusteeship of the masjid? It was certainly not done for our sake."

Now, still observing iʿtikāf, he cried and lamented over his sin. He cried over his sin like the saint who began repeating Ṣalāhs of thirty five years as he considered them to be sin. One year to the day, since the affairs of the masjid were not being conducted properly, the management committee felt the need to appoint a manager to administer the affairs of the masjid. They all agreed

that Mālik ibn Dīnār ﵀ would suit the post as he was pious and always observing iʿtikāf.

He was approached by a faction of the government along with the worshippers and pious people. He asked, "Why have you gathered around me today when I am in the masjid everyday?"

They replied, "We are in search for someone pious to administer the affairs of the masjid, and of course, who can be more pious than you?"

Mālik ibn Dīnār ﵀ began crying out loud, "O Lord! When I begged You to accept me for the administration of the masjid, you never gave it to me. Now that I have observed for your sake, rather than giving yourself to me, you give me the masjid? I desire management no longer, all I long for is You." Fleeing from management and fame, he moved to Basra.

May Allāh Most High transform us and redirect our hearts. May He enable us to embed our ultimate Owner in our hearts, and may He accept our fasts, tarāwīḥ prayers and recitation of the Holy Qur'ān. May Allāh pardon all deficiencies and short comings.

The topic of this month has been regarding practical steps taken by the saints of our spiritual orders. In addition to the saints of the Chishtiyya order, I continuously referred to Shaykh ʿAbd al-Qādir Jīlānī ﵀ and Imām Ghazālī ﵀ , for they both adopted a different approach.

Imām Ghazālī ﵀ was the greatest imām of the Holy Qur'ān, ḥadīth and Islamic jurisprudence. Kings, sultans, governors and ministers would yearn for a single handshake with him. His worldly status was also at its peak, but he abandoned everything and headed out to the wilderness.

In contrast, Shaykh ʿAbd al-Qādir jilani ﵀ adopted this approach immediately after completing exoteric knowledge and spent twenty five years wandering in the wilderness of the desert.

When Imām Ghazālī رحمه الله decided to leave Baghdad, Shaykh ʿAbd al-Qādir Jīlānī رحمه الله was only just arriving.

THE PRACTICE OF THE PROPHETS عليهم السلام

Much has been said and written against Taṣawwuf, seclusion and spiritual raptness, but as I have stated time and again, these are practices of the Prophets عليهم السلام. I gave an example of how Sayyidunā Sulaymān عليه السلام remained in meditation for years on end. Regarding Sayyidunā Dāwūd عليه السلام, Allāh says, "[Has there come to you the story of the litigants] when they entered the sanctuary." When the divine heralds arrived to him and there seemed no way to enter as he was in seclusion, then according to their usual habit they entered through the wall. The Qur'ān states, "And he [Dāwūd عليه السلام] was scared of them."

Regarding Sayyida Maryam عليها السلام, the Qur'ān states, "Whenever Zakariyyā visited her at the place of worship, [he found food with her]." So, these are all [evidences of] seclusions [of the Prophets عليهم السلام]. However, sometimes mere seclusion is insufficient, as is evident in the incident of Sayyidunā Dāwūd عليه السلام whose seclusion was guarded with guards all around to restrict entry, but the wall split and beings from the unseen entered. Thus, the way to the wilderness was paved, as is evident from Sayyidunā Mūsā عليه السلام being sent far away to Mount Ṭūr. The Noble Prophet ﷺ chose the wilderness of Mount Nūr, the Cave of Ḥirā'.

Today, when the area and space for iʿtikāf was being allocated and the bedding was being moved for ṣalāh, it reminded me of Ramaḍān with Shaykh Zakariyyā in Stanger [South Africa]. Due to the huge numbers of people, it was agreed there to utilise such bedding that would not need to be lifted up for ṣalāh and sajdah

could be done upon it. They were thinner and harder than our normal bedding and sponges.

IʿTIKĀF OF THE MASTER OF BOTH WORLDS ﷺ

All this is a result of our weakness, feebleness and delicate upbringing. Otherwise, the Prophet ﷺ observed lengthy i'tikāfs on Mount Nūr, in the Cave of Ḥirā'.

Now let's compare our iʿtikāf with the iʿtikāf of the Prophet ﷺ who lived in the most affluent household of Makka Mukarrama. Sayyida Khadīja ﵂ had the biggest trade in Makka Mukarrama, and her dwelling contained all [types of] luxuries. Forsaking all this, the Noble Prophet ﷺ left for the wilderness, Mount Nūr. Envisage the cave of that mountain. I am privileged with having visited the cave three or four times. Those brothers who have also visited the cave will appreciate how difficult it must have been to reach such heights 1500 or so years ago; when today, it's climbing it still deemed difficult and dangerous despite it being largely pedestrianized and transformed. What must have been the state [of the mountain] in that era?

Even now, when people visit the [Ḥaramayn] in the summer, offering ṣalāh in the courtyard becomes intolearable. The heat bakes the red stones which then makes it difficult for one to place his forehead on them from sunset till the following day's sunrise. The stones that the Prophet ﷺ not only placed his forehead on, but sat, stood and lay on were more scalding than the stone Majnūn sat on. It is recorded that the Noble Prophet ﷺ observed iʿtikāf there for a period of many years.

How must the Prophet ﷺ have rested on this stone of the Cave of Ḥirā? How must he ﷺ have lay on it? Compare it with the cushions and bedding of our iʿtikāf.

Nevertheless, the iʿtikāf we try to observe is the way of the Prophets ﵈. Never mind comprehending its reality, we are unable to even imagine it. The environment we are raised in and our temperaments are deep-rooted within us. If performing a single prostration upon which the Noble Prophet ﷺ observed his iʿtikāf [of Makka] is difficult for us, then how distant must we be from these spiritual struggles and diligence?

A FIRE BURNS

What was is that made it easy for all the Prophets ﵈ and these saints of this umma to forsake everything besides Allāh? I mentioned yesterday that they would experience an upsurge of emotive pain whereby they focused on Allāh alone. Just as Majnūn could not feel pain (from the scorching heat of the rock upon which the boys had made him sit), or realise that his body was burning, these saints would not realise due their fervent love for the Lord that they were resting on blazing stones.

When this fire is lit, it burns away the [ability] of all the senses [to sense]. That is why it is stated in a narration regarding the Noble Prophet ﷺ that when in the Cave of Ḥirā', he ﷺ did not suffice on seclusion and solitude in the wilderness of the mountain. Rather, he ﷺ used to become restless anticipating the arrival of the divine messenger [angel] of his most-beloved, thinking why he was not arriving. What was the extent of his anticipation?

It is recorded in the authentic books of ḥadīth that the Prophet ﷺ became extremely restless, worried and anxious, unable to bear the absence of the divine messenger, owing to the temporary break in the divine message of Allāh Most High. This led him ﷺ to climb to the mount summit with the intent of throwing himself off the mountain, sacrificing his own life. Immediately, Jibrīl

ﷺ arrived to console the Noble Prophet ﷺ begging him not to do it, for he was the Master of all the Prophets and Messengers ﷺ. This incident was not a one-off but occurred on numerous occasions.

SINCERE ASPIRATION

There was a saint called Shaykh Muḥammadī ibn Yūsuf al-Bannā who wandered the desert in search of Allāh and His recognition. Once, as he passed by a mountain he implored, "O Lord! Either grant me your recognition or cause this mountain to fall on me."

Just as the Prophet ﷺ attempted to throw himself off the mountain, this Shaykh entreats Allāh to cause the mountain to fall on him. During the same journey, when he reached Makka Mukarrama, he supplicated in a similar vain during ṭawāf, saying, "O Allāh! Either take my life or grant me your recognition. Come to me! I ask of you from you."

A voice was heard from the unseen, saying, "If you are genuinely desirous for me then fast for three months and wait at the well of Zamzam upon completion thereafter." This was thrice more than what Sayyidunā Mūsā ﷺ was commanded: "And We made an appointment with Mūsā for thirty nights."

Up until recently, the well of Zamzam was like the average well found in India and Pakistan. Because the Noble Prophet ﷺ drank directly from the bucket of the Zamzam well, we too would wait for the moment the man appointed at the well (who sometimes allowed people to drink but at other times denied them the chance of doing so) goes to pray, eat or relieve himself, thus we would pull out water with the bucket and drink from it. So, Shaykh

Muḥammadī ibn Yūsuf al-Bannā was given an appointment at the well of Zamzam.

Hence, upon completing his fasts, he waited at the promised place (like Sayyidunā Mūsā ﷷ was called to the right side of the Mount Ṭūr), awaiting the answer to his request for the recognition of Allāh.

A voice came from the well of Zamzam, "What do you desire? Choose one of two: knowledge with affluence (i.e. to become a wealthy scholar) or recognition of Allāh with poverty (i.e. to become an indigent Ṣūfī). He replied asking for the recognition, saying, "O Lord! I have been asking for this for years. I want your recognition. I do not long for knowledge or wealth; I only long to receive your recognition."

GATHERING OF SILENCE

They were really intelligent people, as I previously mentioned. Maʿrūf Karkhī, a well-known saint, would always remain absolutely silent. Thus, his attendants would constantly yearn and would also request to hear some advice from him, but he would remain completely silent. Shaykh Shāh Waṣiyyullāh ﵀ used to say that whosoever fails to benefit from his silence should not attend his gatherings.

When *Waṣiyyat al-ʿIrfān* was read in the gathering of Shaykh Zakariyyā ﵀, he repeated hundreds of times the fact that he really liked this statement of Shaykh Waṣiyyullāh ﵀, "Whosoever fails to derive benefit from my silence should not attend our gathering."

Maʿrūf Karkhī was asked, "What is the matter, why do not you speak? Do you fear death or is it the grave, its terrifying ambience and the two interrogators, Munkar and Nakīr? Is that why

you fail to speak? Or, is it the horrifying atmosphere of the plain of resurrection that puts you in fear? Or, are you anguished by the thought of whether you are destined amongst those of the right, the dwellers of Paradise, or those of the left, those doomed to Hellfire?"

Shaykh Karkhī listened till the end and smiled. What an intelligent person he was! He replied, "Why should all the reasons that you stated be taken as a purpose for anything? Why not go for their Creator and Owner? When you attain the recognition of your Owner and Creator, then all these affairs will be at your feet."

MAʿRŪF KARKHĪ ؒ

Thus, it happened as he stated. When he passed away, ʿAlī ibn al-Muwaffaq had a dream that Shaykh Maʿrūf Karkhī ؒ was seated really close to the throne of Allāh. He stared at Allāh without blinking once. Allāh turned to ʿAlī ibn al-Muwaffaq and said, "Maʿrūf Karkhī never gave preference to anything over Me, thus I have permitted him to gaze at Me forever."

Khwāja Quṭb al-Dīn ؒ used to ask for the same:

نہ دنیادوست می دارم نہ عقبی را خریدارم
مرا چیزے نمی باید بجز دیدار یا اللہ

Neither do I befriend the world, nor am I a one to seek the [bliss of Paradise in the] Hereafter. I do not long for anything besides your sight O Allāh!

THREE TYPES OF WORSHIPPERS

Shaykh Ẓahūr al-Ḥasan was one of my Persian language teachers. Although he taught Persian to young students of the Primary years [of the scholarly course], all the teachers in those days were amongst the Ahl al-Maʿrifa [those who had attained the recognition of Allāh].

Once, whilst teaching us *Bostān* he said, "Those that worship Allāh are of three types. Some worship Allāh to acquire some rewards from Allāh, like protection from illnesses, calamities and afflictions, and to acquire a life of affluence and safety from Allāh." He then said, "Such people are dogs, for they have made the most insignificant of things, like this world, their aim of worshipping Allāh."

He further states, "Secondly, there are those who worship Allāh to acquire Paradise. Such people are merchants who want to give something to Allāh in return for something else."

Lastly, he said, "The true servants of Allāh are those who worship Allāh solely for the sake of acquiring Him." Now, how is Allāh acquired?

How distant are we from our ultimate Owner! We harbour all sorts of thoughts in our hearts and minds. Not a single moment passes when we are not thinking of our needs, wellbeing, our children and things around us. If there is anyone we have not embedded within our hearts, it is our ultimate Owner. How far have drifted from Him!

REPEL YOUR LOWER SELF

Thus, Bā Yazīd Busṭāmī ﵀ begged Allāh, "O Lord! We have distanced our selves from You immensely, and accumulated all these

things around us, hence imprisoning ourselves in a prison by our own volition."

The Prophet ﷺ was human and bore all the humanly needs, but compare his iʿtikāf with ours. He would observe iʿtikāf on scorching hot stone at a temperature exceeding fifty degrees, up on the mountain. There he would perform ṣalāh, rest and sit.

Bā Yazīd Busṭāmī ؒ begged Allāh asking, "We have distanced ourselves from You and would like to reach You. What is the way to reach You?" Allāh replied, "It is very easy. Repel the lower self that you have imprisoned and, leave it and come."

My teacher, Shaykh Shams al-Dīn ؒ felt strongly about acquiring knowledge. He would not prefer someone to leave knowledge and engage in worship. He used to say, "Attaining recognition of Allāh is ever so simple; just place one foot on your inner-self and your next step will be in Paradise." What a simplified articulation! But, how do we place our foot on the inner-self?

زِ شر نفس امّارہ نگاہم دار یا اللہ

ہوائے حرصِ نفسانی زِ من بردار یااللہ

O Allāh! Protect me from the lower self which often incites to evil. O Allāh! Extract base-desires from within me.

Just as Shaykh Waṣiyyullāh ؒ said, "The biggest difficulty is base-desires, base-desires and the inner-self." May Allāh make it easy for us.

RESTRAINING THE LOWER SELF

We have become accustomed to bad habits like a career criminal who has committed crime throughout his life. Likewise, we fail

to abandon our bad habits. The saints made breaking all ties to reach Allāh their life-long goal.

Shaykh Zakariyyā ﵀ once mentioned how some foods were once sent to him during his period of abstinence from all extras. He had placed restrictions on himself for over a few years, during which he barely consumed just enough morsels of food and sips of water to survive.

He restrained himself from the extras which today we crave. How much self-restraint must he have exercised to be able to abandon all extras?

Yesterday, I spoke regarding Mālik ibn Dīnār ﵀ who sought to administer the affairs of the grand masjid of Damascus. Upon acquiring fame in Damascus, he fled to Basra. Basra is still a centre of dates today. He states that he never tasted the dates of Basra for thirty years . He further states that he once thought he ought to try one of Basra's famed dates for which people travelled from afar to obtain.

Mālik ibn Dīnār ﵀ says that he observed istikhāra that, "O Lord! Can I try one date? I have abstained for so long." So, he received conditional permission which meant he had to fast incessantly for a whole week without eating in between, like the Master of Both Worlds ﷺ used to observe. He ﷺ has stated, "It is my Lord who feeds and quenches me." So, he did not break his fast during this whole week period.

After observing continuous fasting for one week, he took some dates and headed for the local masjid to break the fast. He was walking towards the masjid with some dates with him at the time of ʿaṣr prayer. On the way, he was spotted by some children of that locality, who caused a racket upon seeing this stranger. "Look! Look! There is a Jew going to the masjid!" This caused some locals to gather.

They enquired from him upon which he told them of his inten-

tion. At this, they sought his pardon for their children calling him a Jew, stating that their entire locality fasted all year round. They could not imagine anyone eating through the day. Thus, explained to him that their children took him to be a non-Muslim because of the bag of dates he carried with him. What an era it must have been! What devout people they must have been that the entire locality would fast all year round!

Mālik ibn Dīnār ﷺ says that he raised his hands supplicating to Allāh Most High, "O Lord! I only desired for a single date and before I ate it, I became a Jew. Had I eaten that date in front of them, I would have been considered worse than unbelievers."

DIVORCING THE WORLD

Mālik ibn Dīnār ﷺ abandoned the world to such an extent that when he also became well known in Basra, and seeing him as a single unmarried saint, the people there thought they should marry the daughter of a noble man of Basra to him. The noble man, who was from the wealthiest men of Basra, passed away leaving a single daughter as his heir. Thābit al-Bunānī ﷺ came to him with the proposal, stating that everyone was of the opinion that you should marry her. Mālik ibn Dīnār laughed, saying, "You are ever so innocent. I have said on numerous occasions that I have divorced the world', and surely the world constitutes women and wives, hence I have divorced her long ago. Why do you trouble the innocent woman?"

He observed the requirements of the four-sided cap in abandoning food, sleep, speaking and interacting with people. Hence, only after he adopted the route of the wilderness did Allāh Most High grant him His closeness. How close was he? We consider

ourselves close to Allāh by merely performing ṣalāh and fasting whilst these saints would weep upon their ṣalāh.

Mālik ibn Dīnār ﷺ says regarding himself that when he would begin reciting Sūra al-Fātiḥa in ṣalāh, he would halt at: وَاِيَّاكَ نَسْتَعِيْنُ after having recited: اِيَّاكَ نَعْبُدُ. Only after great difficulty and psyching himself up could he recite it. Why?

He goes to the extent of saying, "Had Allāh Most High not commanded Sūra al-Fātiḥa to be recited in ṣalāh, and had He appointed another sūra to be recited instead, I would never recite it. I would prefer a different sūra. But I have no choice, for Allāh has ordered this sūra to be recited in every ṣalāh, and it is necessary to recite this particular verse in this sūra. I cannot recite this verse?" Why?

He says, "After reciting اِيَّاكَ نَعْبُدُ (You alone do we worship), when I go on to recite وَاِيَّاكَ نَسْتَعِيْنُ (And from You do we seek help), I address my heart telling it that it has lied, for it just sought water, food and other things from so and so." He says that there are thousands of things he seeks from others, whereas this verse prohibits asking from anyone besides Allāh. Look at his level of resolve when reciting وَاِيَّاكَ نَسْتَعِيْنُ! May Allāh enable us to converse with Him like this and may He grant us such closeness.

We cannot be compared with them. I was responsible for leading Shaykh Zakariyyā ﷺ in ṣalāh at Saharanpur. Once, the Shaykh called me in the mu'takaf [area of iʿtikāf] after fulfilling all our necessities, as we left having lying him down. "Yūsuf, O dear one! Come here." He then said, "The problem with you reciters [of the Holy Qur'ān] is that you repeat words after having recited them."

For example, if one was to recite اِلَّا اَنْ يَّشَاءَ اللهُ and take a breath. Now, rather than continuing from *rabb al- ʿālámīn*, he repeats *illā an yashā Allāhu rabb al- ʿālamīn*. So, the Shaykh asked, "Why do you do this?" I remained silent. The Shaykh then gave an example, an

amazing example. An example for which there is no answer. He said, "If while talking to you, I pause for breath, and thereafter commence by repeating the last word of the previous breath, and every time I pause to take a breath, I repeat the last word [of the previous breath], would you find this good or bad?"

How annoying would it seem in reality if someone kept repeating their sentences whilst speaking to us? These saints would be so engrossed in conversing with Allāh that the repetition of the reciter would seem unpleasant to them. They were unable to bear the delay of the time it takes to repeat as they yearned to hear the next part of the verse. Similarly, Mālik ibn Dīnār ﵀ wept over the fact that he considered himself a liar when he recited وَاِيَّاكَ نَسْتَعِيْنُ.

May Allāh Most High also grant us His closeness by replacing this distance [from Him] of ours with nearness. Our chief crime is that we have not recognised our Ultimate Owner, nor have we endeavoured to recognise Him. May Allāh Most High pardon and forgive our crime.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

TWENTY-TWO

SHAYKH JALĀL AL-DĪN KABĪR ﵏

DATE OF BIRTH: 695 AH
DATE OF DEATH: 5th Dhū ’l-Qaʿda or 13th Rabīʿ al-Awwal 765 AH
PLACE OF BURIAL: Pānipat

I have mentioned time and again that Shaykh Radolwī ﵏ was distinguished for remaining spiritually absorbed at all times. He would be totally unaware of the world and all it contains. He was endowed with such a bounty from his spiritual mentor who too was always in the same state.

Because we are acquainted with this world and the creation, our hearts esteem its value and we pursue it. But these saints are totally the opposite, for they recognise the Creator rather than the creation, thus remain engrossed in him.

They understood that the entire creation was brought into existence to put man to trial; hence one should flee from creation. That is why when they turn their heads whilst reciting *lā ilāha* [there is no God], they imagine they are throwing away everyone and everything, besides Allāh, and that they instil Allāh in their hearts whilst reciting *ill ’-llāh*. So, they understood this mystery and worked towards it at all times.

Hence, Shaykh ʿAbd al-Ḥaqq Radolwī ﵏ would remain with his head lowered twenty-four hours a day, unaware of the world and everything it contains. The spiritual mentor of Shaykh ʿAbd

al-Ḥaqq Radolwī ﵀ was Shaykh Jalāl al-Dīn Kabīr ﵀. He too would remain in the same state.

SHAYKH ʿABD AL-ḤAQQ RADOLWĪ ﵀ AND A FAQĪR

These saints used to flee from the creation. We seem to to take pleasure in receiving a large number of guests and devotees, and for lots of people to like us and give us attention, so that we may benefit from them and they may revere us. However, they used to flee from such situations.

So, Shaykh ʿAbd al-Ḥaqq Radolwī ﵀ fled till he reached the sea shore. There, he saw a faqīr with his head lowered, engrossed in meditation. As Shaykh ʿAbd al-Ḥaqq Radolwī ﵀ passed by him, he lifted his head and called out to the Shaykh. "What is it?" asked Shaykh ʿAbd al-Ḥaqq Radolwī ﵀.

He replied, "I have a philosopher's stone which, when it touches anything, it turns it into gold." There is nobody now who knows about alchemy, a method through which base metals such as copper and brass would be transmuted into gold. There would remain no difference between [original] gold and the metals transmuted into gold, for alchemy would cause the base metals to adopt all the properties of gold.

Instead of going through the whole transmuting process, the philosopher's stone would merely be touched to the metal, and it would be transmuted into gold. The faqīr said, "Take this stone, for I vowed that I will give the stone to the first person I see when I open my eyes from the meditation I began yesterday."

The Shaykh took the stone and flung it into the water. The faqīr got up screaming, "What have you done? Something so valuable! If you did not want it, you should have given it back to me! Why did you throw it into the water?"

The Shaykh replied, "Do not worry! Walk ten steps in [the water] from here and look downwards. Remember only pick your touchstone and nothing else." When the faqīr walked ten steps in...

There are extraordināry incidents recorded regarding the spiritual efficacies of these saints. Read *Anwār al-ʿUyūn* and the compilation of Shaykh ʿAbd al-Quddūs Gangohī ﷺ, *Laṭā'if Qudsiyya.*

The faqīr walked ten steps into the water only to find the touchstone he gifted to the Shaykh as well as thousands of other stones. When he dipped his hand into the water, he was tempted to take as many as he could carry. So, he took two. The Shaykh called out to him from where he was standing, "Look! I told you to take just your own stone, why did you take two?"

REMEMBRANCE OF ALLĀH IN A ROYAL PALACE

When Allāh Most High focuses his exclusive mercy on an individual, then that person is taken from a royal throne to poverty. May Allāh Most High focus His exclusive mercy and lordly bestowments towards us, for we have become worldly dogs that are always immersed in pursuing the world.

Whilst resting in his royal palace engaged in remembering the Lord, Shaykh Ibrāhīm ibn Ad'ham ﷺ heard some noise coming from above the ceiling. "Who could be running here and there in this royal palace protected by guards on every side", he thought. "Who is it?" he called.

There was a reply, "Do not worry, you carry on with what you are doing as I am busy right now."

Shaykh Ibrāhīm ibn Ad'ham ﷺ asked,"What?"

He replied, “I have lost my camels and am searching for them.”

The Shaykh said, “You fool! Where in a royal palace will you find camels? There cannot be camels in a royal palace. How is a camel supposed to get here?”

Shaykh Ibrāhīm ibn Ad’ham ﵀ received a reply, saying, “How can you embed the remembrance of Allāh in your heart whilst sat on a royal throne? Just as according to you, camels cannot be found in a royal palace, how do you expect the ocean of love of Allāh to be attained whilst sat on the throne of royalty enjoying the lavishness of the kingdom?” Shaykh Ibrāhīm ibn Ad’ham ﵀ abandoned his kingship and kingdom immediately and adopted hermiticism. People searched everywhere for him.

Like Shaykh Jalāl al-Dīn, it is stated regarding him that he was once sat on the seashore sewing his torn blanket. He was busy patching it using a needle and thread. Meanwhile, some of his ministers and governors came to him crying. They held his feet pleading, “Shaykh, please do not do this. You can remember Allāh sitting on the royal throne.”

Shaykh Ibrāhīm ibn Ad’ham ﵀ threw the needle he was sewing with into the ocean and said, “Bring my needle to me.” It is said that thousands of fish came to him each with a needle in its mouth.

This was quite similar to the Shaykh who flung the philosopher’s stone into the water and told the faqīr to fetch it. He goes to find it only to see countless such stones. The Shaykh then said, “I do not need this many needles. All I would like is my needle back.” The Shaykh then took his own needle. Thereafter, the Shaykh addressed the ministers, saying, “I ruled over you with some of you accepting me willingly, while others unwillingly. There are varying levels of compliance amongst you. So, which is better,

ruling over you or the birds and beasts? I take service from the birds and beasts as I wish, hence this rule is better.”

SHAYKH SAʿDĪ AND A SAINT

Shaykh Saʿdī has related the incident of a saint in poetic form. He says that he saw a saint riding on the back of a lion. (Riders tie a belt around their waist when riding) He had a snake tied around his waist, which he would occasionally untie and use as a whip. Someone asked, “How is it that you ride on a blood-thirsty animal like a lion and you use a snake as a whip?” He replied:

تو ہم از حکمِ داور گردن مپیچ
کہ گردن نہ پیچد زِ حکمِ تو ہیچ

Do not turn away from the command of the Lord;
hence nothing will turn away from your command.

The enemies attack us in every country. There is a fear of predators, snakes, scorpions, neighbours and people of other religions causing harm. If you fulfil the command of the Lord, then no creature will dare defy you.

The diamonds and jewels and philosopher’s stones were ready, just as the fish were for Shaykh Ibrāhīm ibn Ad’ham رحمه الله. They understood this secret and clung to the one door {of Allāh], thus attaining salvation from the slavery of every other gate. We [on the other hand] have turned away from this one door; we remain in constant distress pursuing wealth and other things. Hence, thousands of needs have become attached to us. The saints would always be immersed in that One; like Shaykh ʿAbd

al-Ḥaqq Radolwī ﵀ who was constantly spiritually absorbed with no time for anything else.

REFLECT OVER THE NOBLE PROPHET ﷺ

Shāh Waliyyullāh Muḥaddith Dehlawī ﵀... You must be thinking that these saints had no affiliation with the teaching and learning of sciences or any other profession for that matter, hence they had nothing to do except lower their heads in meditation.

But, Shāh Waliyyullāh Muḥaddith Dehlawī ﵀ was a man of great calibre who transformed the world of knowledge and wisdom and eliminated ignorance from the whole of Asia and Arabia.

Those pilgrims who ask me as to what they should do, I brief them with one task. That is, upon reaching Madīna Munawwara, to reflect upon the Noble Prophet ﷺ from the time one's eyes open till the time one goes to sleep again. And that his ﷺ blessed feet must have graced this spot and that Madīna is the city where he ﷺ stayed for years on end. He ﷺ would have passed through here. This Baqīʿ is where he ﷺ came in his childhood at the age of six when he stayed in the area of Banū ʿAdī. Thus, one should reflect over those incidents and embed the contemplation of the Noble Prophet ﷺ in the heart.

Shāh Waliyyullāh Muḥaddith Dehlawī ﵀ really embedded this contemplation in his heart, which he himself has made apparent through his writings. One of his books is called Fuyoodh al-Haramayn which talks about the divine enlightenments that accrued in his heart via Allāh and his Noble Prophet ﷺ.

Another book Shāh Waliyyullāh Muḥaddith Dehlawī ﵀ authored is called: الدُّرُّ الثَّمينُ في مُبَشرات النبيِّ الأَمِين. He compiled forty of the glad tidings he received from the Noble Prophet ﷺ in this

book. Shāh Waliyyullāh Muḥaddith Dehlawī رحمه الله would at times meditate and contemplate about the Noble Prophet ﷺ there [Madīna] whilst walking, standing and sitting. Everything would be done [with a mental deliberation of] the Prophet ﷺ.

THEY ARE MINE AS MUCH AS THEY ARE YOURS

Like me, the thought 'I had children at an old age. If I die what will happen to my young children?' crossed the mind of Shāh Waliyyullāh Muḥaddith Dehlawī رحمه الله. Subsequently, the Prophet ﷺ appeared to him during meditation and said, "Yesterday, you were thinking about what will happen to your children if you die. Just as they are your children, they are my children (meaning, they are mine)."

Shāh Waliyyullāh Muḥaddith Dehlawī رحمه الله had so much faith in this that he called all his young children on his deathbed. He had four sons; namely Shāh ʿAbd al-ʿAzīz رحمه الله who was the eldest, Shāh Rafīʿ al-Dīn رحمه الله who was the youngest, Shāh ʿAbdul Ghanī رحمه الله and Shāh ʿAbd al-Qādir رحمه الله. He called them and tied turbans on theirs heads, which is customary at the time of granting authorisation in spiritual orders. For, God forbid, what would have happened if they did not remain on the observances of their forefathers? But, he had total conviction that the glad tiding of the Noble Prophet ﷺ "They are mine as much as they are yours" will be fulfilled. Hence, it so transpired and the world witnessed the service Allāh Most High took from these four brothers.

May Allāh Most High grant us such offspring too. Invoke peace and blessings upon the Messenger ﷺ.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم،

سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

TWENTY-THREE

SHAYKH ʿABD AL-ḤAQQ RADOLWĪ ﷺ

○

PLACE OF BIRTH: Radolī Sharīf
DATE OF DEATH: 15th Jumādā ʾl-Ukhrā 836 AH or 837 AH
PLACE OF BURIAL: Radolī, district Barabanki

Shaykh ʿAbd al-Ḥaqq Radolwī ﷺ was a disciple of Shaykh Jalāl al-Dīn Kabīr ﷺ. As stated on numerous occasions previously, his greatest distinction was his spiritual raptness. Neither would he be aware of the day or the night nor [times of] ṣalāh. The word Ḥaqq would be repeatedly called before him in order to rouse him for ṣalāh. By the grace of Allāh, I have seen dozens of spiritually absorbed individuals.

UPRAISED EYES

Most of the time when we would go to visit our father and we and our relatives would call him, his eyes would be upraised. We cannot even keep our necks upwards for a short while, nor do our eyelids open for long without blinking. We blink around ten times per minute. Our eyelids open and close, whereas when he would be looking at something above, he would not blink.

This state will befall everyone at the time of death. Man currently lives in the world heedlessly, thus the eyelids open and close, for he has no worry. However, you must have seen that

when someone is distressed because of an enemy or is in fear of someone, his eyes remain wide open and he endeavours to sustain this position [of keeping the eyes open].

At the time of death, the eyes will be as Allāh Most High describes, "When the eyes shall remain upraised." The dying person remains wide-eyed as they continue to breath. Up until this stage, the person was able to open and close his eyes, but when it gets to this stage, the eyes remain wide open. The eyes of some remain open for a few minutes, while others for a few hours or days. Their eyes remain upraised while they are still breathing, as the world above is revealed to them.

My father would be in this state for hours on end, with his neck raised upwards and eyes wide open. When our relatives would receive no response from him after calling him a couple of times, they would say, "Let's go, he is not in this world."

While my father's eyes would be wide open, we could not tell what he was seeing. Exactly the same was the state of his spiritual mentor who I saw in Makka Mukarrama. He was staying at Rabāt, Āghā Almās in Makka, where Ḥājī Imdādullāh ﵀ also stayed.

I saw my father's spiritual mentor years after he migrated to Makka Mukarrama (originally from Bihar or Bengal) in the same state we used to see our father. . He too was unaware of the day or night, despite being a very learned scholar. I also saw him with his head lowered in meditation for hours.

HE IS PERFORMING DHIKR

We attendants would sit behind Shaykh Zakariyyā ﵀ inside the Jibrīl Gate [in Masjide Nabawī], in line with *Aqdām ʿĀliya* [area towards which the blessed feet of the Noble Prophet ﷺ and the feet of his two Noble Companions point]. We would sit scattered

around the Shaykh observing our own practices like, Qur'ānic recitation, tasbīḥ, invoking peace and blessings upon the Prophet ﷺ, meditating, and remembering Allāh. On one occasion, som - one [from amongst us] was performing dhikr of *lā ilāha illallāh* in a quiet voice.

An Arab, who was passing, asked what he was doing when he saw him moving his head. Although he did not ask me, I could not help myself, so I said, "He is performing dhikr (يذكر الله)." He saw two or three more people around us with their heads lowered, so he asked what they were doing. "They are observing *murāqaba* (هو في المراقبة)," slipped out of my tongue, whereas one should not mention terminology of the Ṣufīs to such people, for they loathe terms like '*murāqaba*' [meditation], '*kashf*' [vision] and '*ḥāl*' [profound spiritual state], but I hastened. He observed a few of them including Shaykh Zakariyyā رحمه الله for a short while and then asked, "Are you from them?"

I replied, "Yes," at which he sat down [near me].

MEANING OF MURĀQABA

I then began explaining what I meant when I told him that he was engaged in *murāqaba*. I explained to him that the guards outside hotels are known as 'murāqibs' (a derivative of *murāqaba*), whose job it is to prevent any unauthorised person from entering. Thus, I explained to him that this person was observing *murāqaba* of his heart to prevent anyone besides Allāh from entering it, and that he aims at embedding the remembrance of Allāh in it as well as protecting it from anyone besides Him. This is what is known as '*murāqaba*'.

Thereafter, pointing towards Shaykh Zakariyyā ﷺ, he asked, "Who is he?" I replied telling him that you have initiated a lengthy subject. I thought hard as to where I should begin [to explain] from, as for one who knows the (Arabic) alphabet, the alphabet can be used as a starting point but this person did not know anything.

I asked him if he was aware of the imāms there [Ḥaram of Madīna], at which he mentioned both of them. At that time, the imāms were Shaykh ʿAbd al-ʿAzīz ibn Ṣāliḥ (who served as an imām for sixty years) and Shaykh ʿAbd al-Majīd. I told him that Shaykh Zakariyyā ﷺ is one of the sponsors and managers of Madrasa ʿUlūm Sharʿiyya which is located in front of the al-Nisa gate [of Ḥaram], where Shaykh ʿAbd al-Majīd studied. I informed him that Shaykh Zakariyyā gives the Madrasa financial assistance from India and that many other scholars like Shaykh ʿAbd al-Majīd must have studied there and then acquired high posts just like the post of 'imām' at the Ḥaram of Madīna. "Right, okay..." he replied.

I further asked, "Do you know the imāms of Makka?" At that time, there were only two serving imāms. The third imām, Shaykh Khayyāṭ, was too frail to lead prayers and deliver sermons. The first of the two serving imāms was Shaykh Khulayfī who would weep in abundance on a normal day. He would even weep whilst reciting [short] sūras like Sūra Kāfirūn, during maghrib ṣalāh. He was one to repeat one verse numerous times weeping. This man knew that the two serving imāms were Shaykh Khulayfī and Shaykh Muḥammad ibn ʿAbdullāh al-Subayyil.

I said, "If you ever travel to Makka Mukarrama, meet the two serving imāms and enquire from them regarding the status of Shaykh Zakariyyā ﷺ." For, the seniors of the Muslim World League and Ḥaram would frequently go to meet Shaykh Zakariyyā ﷺ.

You will be astounded due to the current hype of the Salafiyya

around the world, but at one time, the respected imāms of Ḥaram would go to meet and visit Shaykh Zakariyyā ﵀ at the hall of Madrasa Ṣulaytiyya, Makka Mukarrama.

Shaykh Ṭāhā, head of the Department of Fatwa and Advice at Ḥaram, attended the hall of Madrasa Ṣulaytiyya after fajr ṣalāh. After he met the Shaykh, there was a gathering of loud dhikr in which he participated till the end.

I asked him further, "Which is the largest Islamic University in Arabia?" He replied by saying Riyadh, which I contested, saying, it was the al-Azhar University [Egypt]. He agreed and accepted my view. I then told him that the principal, Dr ʿAbd al-Halīm Maḥmūd who recently visited here, would stay at a hotel to the right of the Majīdī gate (a grand hotel where state guests would stay). I told him that upon reaching Madīna Munawwara, the first thing he did after presenting himself for salutations at the holy grave of the Noble Prophet ﷺ was to come and meet Shaykh Zakariyyā. The man then said, "Okay, is he that renowned!"

I further said, "It doesn't end there." (The Islamic University [of Madīna] was very small in those days. It only had about six hundred students like our darul-uloom madrasas). So I asked him, "Is there anyone here who has written an exegesis of Ṣaḥīḥ al-Bukhārī?"

He replied, "Not that I know of."

I then informed him that Shaykh Zakariyyā ﵀ has compiled a voluminous exegesis of Ṣaḥīḥ al-Bukhārī amongst many other written works, which I counted to him.

"Is he a scholar of ḥadīth?" he asked.

At times, you feel compelled to engage in trivial talk even in such a blessed place.

WEAR AN OLD-STYLE SHIRT

In those days, we did not wear the Arab style clothing. Shaykh Ṭalḥa Ṣāḥib said to my family during his recent visit, "I would like to pay for a traditional styled outfit to be sewn for him [me], so that he wears it in front of me as the style he used to wear in Shāaranpur." I related to him that I wore the Arab style outfit which was gifted to me by Shaykh Zakariyyā ﵀.

What actually happened was that I accompanied Shaykh Zakariyyā ﵀ during ḥajj. When we wore our iḥrām for ḥajj at Makka Mukarrama, we set out for Mina with the Shaykh with us. It was my first ḥajj and I did not know what to take with me, hence I wore my iḥrām and set off. In those days, there was no need of a passport or any other documentation. After visiting Mina, ʿArafa and then Muzdalifa, followed by the travelling to Mina, we returned to perform Ṭawāf al-Ziyāra after which everyone changed back into their clothes. When I arrived at the Shaykh's service to lift him, he asked, "Are you still in iḥrām?" I replied, "Shaykh, I left my clothes behind at Madrasa Solatiyya." The Shaykh asked the attendants if clothes were available to purchase in the market. They replied in the affirmative. He gave them the riyals to go and purchase some clothes for me. This was how the Shaykh gifted it to me, i.e. purchased with his money. It remained with me for numerous years. So, I told Shaykh Ṭalḥa Ṣāḥib that this outfit was gifted to me by [his father] Shaykh Zakariyyā ﵀.

WE ARE NOT LIKE OTHERS

I further asked the Arab who had made the objection, "Are you desirous to hear more?" I had related the respect that the imāms

of both Ḥarams had for the Shaykh, and I further added, "Do you know King ʿAbd al-ʿAzīz? You will probably be familiar with him, but you may not have heard of Qaḍī Bulayhad (or Qaḍī ibn al-Bulayhad). Enquire from the judges here whether there has been anyone of this name?"

This historical account will probably be recorded that when King ʿAbd al-ʿAzīz visited Madīna Munawwara after he was newly assigned to the throne, Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ and Shaykh Zakariyyā ﵀ were also there. The issue of reciting: اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ and whether it was an innovation was a topic of discussion in those days, hence the supplications you here [at Ḥaram] will only be offered with the words: اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ or اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ.

Once, this whole issue was blown out of proportion. Look at how quickly mischief and evil spreads. Each individual should be free to recite in whichever way they like; either اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ or اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ. What is the need of nitpicking? But, [people behave as though] sacred knowledge is not revealed until someone [knowledgeable] is not provoked and dissention not created. This particular issue was blown out of proportion so much that it reached the king.

The king called Shaykh Sahāranpūrī ﵀ and Qaḍī Bulayhad, with Shaykh Zakariyyā ﵀ also present. Thereafter, he [King ʿAbd al-ʿAzīz] enquired regarding the edict. So, Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ quoted a ḥadīth, and then a second ḥadīth, the ḥadīth of intercession, which states:

اَنَا سَيِّدُ وُلْدِ آدَمَ

I am the leader of the offspring of Ādam, with no boast

The Noble Prophet ﷺ says that he ﷺ is the Master of the first and last amongst mankind. So, Allāh's Messenger ﷺ has stated

that he is the leader of mankind, thus it is allowed for us to reflect this in our supplications that he ﷺ has included us from his subordinates and we take him as our leader and sayyid.

When numerous ḥadīths were presented to the king in this manner, he looked at Qaḍī Bulayhad with a questioning look of "Do you have an answer"? I then said, "The Shaykh has an acquaintance with your seniors and juniors from that time, yet you people criticise Taṣawwuf? Our hearts are filled with the world at all times, with all sorts of thoughts and imaginations entering. This man is engaged in *murāqaba* attempting to prevent anything entering his heart besides the remembrance of Allāh."

This was exactly what Shaykh ʿAbd al-Ḥaqq Radolwī رحمه الله would do. He must have embedded it in his heart throughout his life that it became deep-rooted, thus difficult to let other thoughts occupy it. May Allāh Most High enlighten our hearts with His love, and may He grant us ardent love for His Noble Prophet ﷺ. May He bestow us with a true connection with Himself.

I was discussing Shaykh ʿAbd al-Ḥaqq Radolwī رحمه الله. He would remain totally engrossed spiritually. He would not come down [from his high level spirituality] for years. Following this, I spoke about the incident in the Prophet's ﷺ Masjid. If I continue relating this incident, then the accounts of Shaykh Radolwī رحمه الله will be left. I will complete those some other time. We used to have hour-long conversations with the people there. Hence, such insignificant conversations would too take its course with the people over there.

CLEAR MIRROR

When Shaykh ʿAbd al-Ḥaqq Radolwī رحمه الله went to Delhi to study and he began studying Arabic syntax and morphology, the example

'Zayd hit ʿAmr' was used to explain a verb, subject and object [in a verbal sentence]. The Shaykh paused and asked, "Why did Zayd hit ʿAmr?" His teacher tried to explain to him that it was only an example, but he refused to accept by saying that in that case it was a lie, and how can he continue studying a course which begins with lies? His teacher understood and told his family members that he is an absolutely clean mirror.

Every child is born with its heart like a clear clean mirror without any falsehood or contrivance. It is the environment that blights the child by teaching it how to lie along with every other vice. Otherwise, [a ḥadīth states], "Every newborn is born in the inherent and natural condition; his parents transform him into a Jew, Christian or a Zoroastrian." It is the parents, home and the environment that influences the child to transform it into a follower of other religions.

Shaykh ʿAbd al-Ḥaqq was inherently simple, thus he was impeded at 'Zayd hit ʿAmr'. His teacher suggested to his parents that Allāh Most High has probably chosen him for some other work. Hence, it so happened; he dismissed his studies and became devoted.

It is stated that he travelled to Pānipat and pledged allegiance to Shaykh Jalāl al-Dīn Kabīr al-Awliyā. Shaykh ʿAbd al-Ḥaqq was from a very prominent background. It was as if he was a renowned young successor of his paternal grandfather, Shaykh Dāwūd. Shaykh Dāwūd was affiliated to Shaykh Naṣīr al-Dīn Chirāgh Dehlawī رحمه الله.

THE TWO NAṢĪR AL-DĪNS OF DELHI

Two prominent Naṣīr al-Dīns have passed in Delhi. One of them is Shaykh Naṣīr al-Dīn who played a big role during the war of

independence and made immense sacrifices for the Muslims. The other is Shaykh Naṣīr al-Dīn Chirāgh Dehlawī who was from the saintly elders. His accounts are incredible too. The paternal grandfather of Shaykh Naṣīr al-Dīn Chirāgh Dehlawī migrated to Delhi from Balkh.

The current situations we read and hear about seem non-existent in comparison to the situation of that time. Our hearts begin to tremble over the slightest of afflictions, for we have broken the connection with Allāh Most High. We begin to question our beliefs, religion and Islām, that if it is the truth then why so much humiliation and indignity? But, history bears testimony to what the Prophets and the people of the truth were made to face. The other day I related the incident of the people of the pits in Sūra al-Burūj wherein there is a mention of a historical child and woman.

The grandfather of Shaykh Naṣīr al-Dīn Chirāgh Dehlawī was in Balkh at the time of the debacle caused by the Tartars. This world is a place of means, hence some way or another, calamities are triggered off. In this case, a small incident provoked the disaster.

Not many will argue with the viewpoint that Sulṭān Khwārzam Shāh was the greatest king living of his time, for his powerful and secure empire encompassed the entire Asia and Arabia. A complaint was made to him regarding a region called Karakorum (it could be the same Karakorum referred to today as the highway which links Pakistan to China). A complaint was made [to the king] regarding a trade caravan of Tartars claiming they were impeded at Karakorum under the suspicion of espionage.

What was the reality of the claim, only Allāh knows? However, the king heard the allegations and ordered for the Tartar trade caravan to be killed. Genghis Khān, who subverted and obliterated Baghdad, and whose paternal grandfather was Halako Khān, was informed their trade caravan had been killed and, as a result, he sent a diplomatic delegation.

Now, no religion, tribe or government in the world justifies the killing of a diplomat. But, Allāh ordained it so that when this diplomatic convoy of the Tartars reached Sulṭān Khwārzam, he killed most of them and disgraced the rest by shaving off their beards and sending them back to inform [the people].

It is stated that Genghis Khān was nothing compared to Sulṭān Khwārzam. Genghis Khān was just the king of an uncivilised people, but when he saw his people being humiliated, he set out to the mountain summit in solitude to perform istikhāra, as the istikhāra we perform on important occasions. He told his government that he was going to consult his God as to what action he should take (they may have been Buddhists or something more extreme. They were uncivilised. God knows what their religion was).

It is written that he spent hours (or a night and day) standing on one foot beseeching, "O Lord of the Muslims! If you really sustain the universe and are its Lord, then we would like to take revenge for the killing and humiliation of our people."

It is stated that a voice came from the unseen saying that he could carry out the revenge. What revenge did he take? It has been said that he travelled through regions of Balkh, Bukhārā, Samarqand, Kāshghar and Khatan which were the hub of Khwārzam Shāh's empire (all of which make up modern day Afghanistan, known in those days as Khurāsān). He continued

further through Iran and Iraq. His aim was not war or wealth; rather, it was total destruction of humanity.

With any man or animal having no chance of escaping from him alive, he cleansed lands thousands of miles vast of humans. European historians write that the Tartars had struck fear and awe into people of regions as far as Sweden. If someone [in Sweden] intended to leave their home for fishing, their family members would stop them by saying that the Tartars may come. Wherever they would go, it was nothing but human cleansing. It is such a bitter tale that just in Baghdad and its surrounding areas, he killed two million people. No man, woman, elder or child was spared during this massacre.

Shaykh Abū 'l-Ḥasan ʿAlī Miā Nadwī ﷺ quotes from a particular historian that the fear they instilled was such that a woman from the Tartars would grab someone from a huge gathering of Muslims and strike his head against a rock, saying, "Do not even think of moving from here until I fetch a knife to kill you with." Neither would there be anyone to save him, nor could he run. He would remain prostrated with his head on the rock till she fetched a knife with which she would shed his blood.

This was the state of the general public. Muʿtaṣim Billāh [the Caliph] was killed in a different way. His people were killed by the plot of Ibn al-ʿAlqamī, the Shiite, who actually invited the Tartars. Here on this side, he advised the Muslims and Muʿtaṣim Billāh to make a peace agreement with them by sending delegations.

First and foremost, Ibn al-ʿAlqamī chose for the religious scholars who were in their thousands to be sent to discuss and talk with the Tartars. There was only one route there. Thereafter, he planned to dispatch the members of the government and the officers. In this manner, he split them into groups of thousands and dispatched them one after another. There, the Tartars were massacring each delegation while the oncoming one was unaware

of the situation. This was all a plot of ibn al-Alqami, the Shiite. The Tartars further consulted Shiites like ibn al-Alqami as to what they ought to do with the khalīfa.

They made a fool of the khalīfa Muʿtaṣim Billāh that "Oh no! Killing the khalīfa is a grave sin. Even if one drop of blood flows out from his body as a result of a single punch thrown, then the sky will collapse and God's punishment will rain down on us." Thus, they planned to kill him without shedding blood, in other words, to torture him to death. They punched and kicked him and tied him in a sack and beat him.

We seem to tremble of the slightest occurrence, whereas in these incidents, the earth and the sky both must have trembled. These are the disasters that have occurred in the world.

It was because of this disaster that Shaykh Dāwūd ﵀ fled from Balkh and settled down in Radolī. From his offspring came Shaykh ʿAbd al-Ḥaqq Radolwī ﵀, whose son was called Shaykh ʿĀrif Radolwī, and his son was called Muḥammad ibn ʿĀrif. May Allāh safeguard us from such calamities, and may He enable us to take heed from these exemplary historical occurrences.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

TWENTY-FOUR

SHAYKH ʿĀRIF IBN ʿABD AL-ḤAQQ RADOLWĪ ﷀ

DATE OF DEATH: 17th Ṣafar 872 AH
PLACE OF BURIAL: Radolī

Shaykh ʿĀrif Radolwī ﷀ was the son of Shaykh ʿAbd al-Ḥaqq Radolwī ﷀ. His son was called Shaykh Muḥammad ibn ʿĀrif ﷀ. Allāh granted them sainthood in three generations. Not only were they saints in their own right, but they enlightened the world with the light of sainthood.

SPIRITUAL RAPTNESS OF SHAYKH ʿABD AL-ḤAQQ ﷀ

Shaykh ʿAbd al-Ḥaqq ﷀ would remain spiritually engrossed. His children would not stay alive, for the Shaykh had attained a tremendous level of spiritual raptness. His spiritual attention was so intense that as soon as the child would be delivered and his sight would fall on it, the child would begin to say "*Ḥaqq, Ḥaqq, Ḥaqq*". It could say ḥaqq thrice in three breaths, but how was it possible for it to endure this spiritual attention? For, its heart was so small. The child's eyes would close and it would pass away.

One child passed away like this, and thereafter a second. A mother is desirous of children. So, she cried one day and said to him, "Due to your miracle, I do not have any children." The Shaykh replied, "Okay, the next child to be born will not say ḥaqq,

consequently it will live, God-willing." Hence, this [son who survived] is Shaykh ʿĀrif.

IT TALKED IN INFANCY

There is a long list of infants who spoke while still suckling. For example, Sayyidunā ʿĪsā ﷺ who said, "I am the servant of Allāh," the child who bore witness in favour of Sayyidunā Yūsuf ﷺ regarding whom Allāh says, "And a witness from her family observed" and the child in the incident of the people of the pit.

We fail to spare time from our chores, as we waste time in futilities; otherwise, the Holy Qur'ān contains thousands of stories. Now, for the story of the people of the pit, you must obtain the commentary of Sūra al-Burūj.

THE PEOPLE OF THE PIT

In this story, there is a mention of a child. This child is a great personality of history. There is a mention of a mother, the likes of whom you will struggle to find throughout history. The child mentioned in the story changed the world of humanity and left a momentous message for all the tyrants to come before the Day of Judgement.

The story is lengthy which you will have heard time and again. The king's magician was dying. He asked for someone to be sent to him to learn sorcery, thus this bright child was selected. The child would pass by the place of worship of the faithful [people of that time] as he went to learn sorcery.

Covertly, the child learnt the statement of faith *lā ilāha illallāh*. However, when the king came to know of his faith through a

miraculous feat he performed, because of which the true faith began spreading, the child was threatened. They took him away on a ship to be drowned, but everyone besides him drowned and he continued challenging the wrongdoers.

They then took him on a mountain to be thrown off, but the army that took him ended up falling off while he returned safely.

INTUITION OF A BELIEVER

Those who work for the cause of the truth are very intelligent. Allāh gives them tremendous intuition. "Fear the intuition of a believer, for he sees with the divine light of Allāh (اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَاِنَّهُ يَنْظُرُ بِنُوْرِ اللهِ)." Their intuition is very sharp.

He was a young child, but he advised them that "You cannot kill me unless you arrange for me to be put on a gibbet and I am fired at with an arrow in public. I will not die with an arrow unless you say "With the [name of] the Lord of this child" while firing it.

Hence, the people were gathered. It was a scene similar to the one witnessed when a huge crowd of Muslims assembled to watch Pharaoh's sorcerers challenge Sayyidunā Mūsā عليه السلام. A similar arrangement was made by this child alone.

The child was placed on the gibbet and an arrow was fired with the words "With the [name of the] Lord of this child". The child died in a pleasurable way as if he could see the reception arranged for him by the heavenly beings above. This was the reason behind gathering the public. Everyone present exclaimed, "We have believed in the Lord of this child (آمَنَّا بِرَبِّ هٰذَا الْغُلَامِ)."

The king's courtiers said to the king that, "You could not tolerate one, now look! The entire public has embraced the child's religion." [Seeing this], the king ordered for everyone to be killed.

With governance and power comes intoxication. Ultimately, fire pits were dug and thousands of executioners grabbed people to throw them in, asking, "Do you renounce your religion, the religion of the child?" If they refused, they would be thrown in.

I was discussing the child who would say ḥaqq ḥaqq ḥaqq; similarly, a child from the people of the pits also spoke. A mother was brought forward with her child in her lap and asked, "Are you going to renounce the religion of the child?" Another soldier ordered for her child to be snatched off her. They took her child and threatened to throw it in the fire if she refused to renounce her religion. Mothers will do anything for their children, so this mother reluctantly thought, "O Lord! They are going to throw my child into the fire, what shall I do?"

It was at this point that the child spoke. Just as every newborn child of Shaykh Radolwī ﵀ would say *ḥaqq* [thrice], this child also spoke. This suckling child exclaimed, "O my dear mother! Stay firm (and do not renounce your faith owing to your love for me. Being killed and burnt for the cause of Allāh is better than unbelief), for you are on the truth." Both the child and his mother gave preference to the fire of this world over Hellfire. What a momentous message left behind for the world.

The child arranged his own execution for the sake of converting the entire public to Islām, like Manṣūr Ḥallāj, which I will relate another day if time permits me.

AT THE AGE OF SEVENTEEN

The children of Shaykh ʿAbd al-Ḥaqq Radolwī ﵀ would not live. Every newborn of his would say "*Ḥaqq, Ḥaqq, Ḥaqq*," and then pass away. When the mother complained of this, he said that the next

child will live. Hence, Shaykh ʿĀrif ﵀ lived, and brought the whole world to life. At what age?

When his father passed away, he was only seventeen years of age, thus spending only seventeen years in the company of his father. He acquired so much in this seventeen year period that he irrigated the world. We tend to waste the golden age with the 'He [or she] is still a child' mentality.

A MASTER OF EVERY FIELD AT SEVENTEEN

It is stated regarding Shāh Waliyyullāh Muḥaddith Dehlawī ﵀ that he was studying sciences at the age of fourteen. After completing one field of study, he would pursue another. In those days, they would not study multiple subjects like syntax, morphology, maths and science (up to ten subjects) all at the same time as we do [today]. They would pursue one subject of study at a time separately like syntax on its own, then morphology, classical logic, philosophy, Islamic jurisprudence, and then they would conclude with the study of Qur'ānic exegesis and ḥadīth.

At the age of just fourteen as he was close to completing his studies, his father announced that he was going to arrange his marriage. His household was amazed at this as he was just fourteen years old, but they assumed he meant the wedlock (nikāḥ) to take place now while the marriage can be consummated later.

The nikāḥ of Sayyida ʿĀ'isha ﵂ took place at a very young age too. A few months after the nikāḥ of Shāh Waliyyullāh ﵀, his father, Shāh ʿAbd al-Raḥīm ﵀ instructed for the marriage to be consummated too. They were even more astounded thinking that he has not even completed his studies and, "What is the rush?" His marriage was consummated at the age of fifteen. A few weeks had passed since the consummation that his [Shāh ʿAbd al-Raḥīm's

ﷺ] daughter-in-law's maternal grandmother passed away, and thereafter many other family elders followed. It was only then that they understood that the only reason he had the marriage rushed was because these elders were to depart.

When Shāh ʿAbd al-Raḥīm ﷺ passed away, Shāh Waliyyullāh ﷺ was only seventeen years old. Not only had he touched all the different fields of study, he had eruditely mastered them. Along with all the exoteric sciences, he acquired the esoteric knowledge of Taṣawwuf under the supervision of his father, even attaining *khilāfa* from his father. We [on the other hand] tend to think that at this age, "He is still a child; we will see when he grows up." These personalities would acquire everything by this age. So, Shaykh ʿĀrif succeeded Shaykh ʿAbd al-Ḥaqq at the age of just seventeen.

May Allāh enable us to protect our children, especially at the young age from the harmful effects of this [environment].

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك

وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب

العٰلمين

TWENTY-FIVE

SHAYKH MUḤAMMAD IBN ʿĀRIF IBN SHAYKH ʿABD AL-ḤAQQ RADOLWĪ ؒ

DATE OF DEATH: 17th Ṣafar 898 AH
PLACE OF BURIAL: Radolī

The saint of today's gathering is Shaykh Muḥammad ibn ʿĀrif ibn Shaykh ʿAbd al-Ḥaqq Radolwī ؒ, grandson of Shaykh ʿAbd al-Ḥaqq Radolwī ؒ. Shāh ʿAbd al-Quddūs ؒ pledged allegiance to him. Like his grandfather who would be called for ṣalāh with the words "ḥaqq ḥaqq ḥaqq", Shaykh Muḥammad ؒ also remained spiritually absorbed twenty four hours a day for years on end.

It was in this state of spiritual raptness that he once ordered for Shāh ʿAbd al-Quddūs ؒ to be brought to him. I mentioned that Shāh ʿAbd al-Quddūs spent thirty five years in Radolī and thirty five in Shahabad. At that time, he was in Shahabad. He also instructed for his son, Shaykh Buddha, who was being brought up by Shaykh ʿAbd al-Quddūs, to be called. When they both arrived, Shaykh Muḥammad ؒ began imparting his final words and advices. That was why he had sent for them.

A WISH OF SHAYKH DHŪ AL-NŪN AL-MIṢRĪ ؒ

Shaykh Dhū al-Nūn al-Miṣrī ؒ is from the high-ranking saintly figures. Someone asked him during his fatal illness if he wished

for anything. “Yes, I have one,” he replied. Everyone turned to him attentively, for this was the first time he wished for anything. Everyone was gathered, wondering what he was going to wish. He said, “I wish I could be informed of my death prior to it so that I can be completely alert, prepared and ready to depart.”

THE CURE FOR THE LOVESICK IS TO SEE THE BELOVED

Hence, when a doctor was called for Shaykh Dhū al-Nūn al-Miṣrī ﵀, and he began checking his pulse, he said to the doctor (in Arabic, translated into Farsi by a poet):

ازسرِ بالینِ من برخیزاے ناداں طبیب،   ازسرِ بالینِ من برخیزاے ناداں طبیب

کہ دردمندِ عشق را داروئے جز دیدار نیست

Get up from my bedside O foolish doctor! There
is no cure for the lovesick besides seeing [the
beloved. I desire for nothing but that].

After he passed away and was bathed and shrouded, they saw the [following] words written on his forehead:

هذا حبيب الله مات بسيف الله

This is the beloved of Allāh, martyred by the sword of Allāh.

In those days, they did not carry the deceased in a coffin; rather, they used an open bier with a wooden frame and yarn in the middle. People noticed that his body which was shrouded and lay flat now had a part of it raised. They lowered the bier to the ground and found his finger in the position he would put it

whilst reciting tashahhud in ṣalāh. They called for a doctor to check his pulse.

The doctor checked his pulse, but there was no sign of life in him, while his finger was still raised. They attempted to reposition his finger as the hands and feet are put straight at the time of death, but the finger remained raised. Thus, they buried him in this state.

So, he says regarding himself that "I only have one wish, which is to be informed and forewarned of my death, so that I can prepare for it."

When I used to write to Shaykh Zakariyyā both during my time in Bolton and later from Darul Uloom informing him that I intended to visit him, thus seeking his supplications, he would always advise against it stating that my presence [here] was necessary. For, Darul Uloom was still in its infancy and there were many responsibilities.

YOU ARE STUBBORN

Once, I wrote to Shaykh Zakariyyā two to three months prior to Ramaḍān informing him of my intention of visiting during a particular week [of Ramaḍān]. The Shaykh wrote back stating that "Allāh has placed many qualities in you, but he also placed something in total contrast to these qualities so that you are not affected by the evil eye, your stubbornness. I constantly stop you but you..." Thereafter, he stated why it is so important for me to stay.

I wrote back to the Shaykh in response to his letter. At that time, I had never travelled to South Africa. It was around 1976/1977 when I wrote to him, and my first visit to my mother in South Africa was in 1978. I stated that my mother has spent

many years in South Africa, and thus far, I have not yet seen my brothers and sisters [over there], who were now adults and were even married. I wrote that instead of going to visit them in South Africa, I write to the Shaykh seeking permission to visit him, but only to get declined. I composed a lengthy childlike complaint. Thereafter, I travelled to Saharanpur before receiving a reply to the letter of complaint. I still remember the scene of the Shaykh sitting at the food spread in his normal place when he said, "Come!" He hugged me and cried, saying, "I received your letter and read it out during the gathering after ʿaṣr prayer (which would be for teachers, students and the general public. There would also be a partaking of tea in this gathering). I read your letter inside as well (to the womenfolk at home) telling them ,"Look what Yūsuf writes".

So, it was always the case that whenever I sought permission to visit him, I was refused.

WHEN IS YŪSUF COMING?

On the contrary, when I phoned the Shaykh's attendant and physician, Dr Isma'eel Memon, in Jumādā 'l-Ūla of 1982 to enquire regarding the Shaykh's welfare and health, he said, "The Shaykh is well, but he was mentioning you yesterday asking when you would be coming." (This phone conversation took place after the Shaykh's second trip to the UK, and a few months after his trip to India).

I replied telling Dr Isma'eel that throughout all these years, the Shaykh has never asked me "When are you coming?" I would always write to him as well as visit him once or twice a year, and he would advise against me visiting, saying, "You have debts to repay, personal, domestic and madrasa needs to see to. You should

not come." However, on this occasion, there were many months remaining till Ramaḍān, and the Shaykh was asking when I would be coming. I told him to inform the Shaykh that I would arrive in a week or two after arranging for my visa and flight ticket.

I phoned [Dr Isma'eel] in Jumādā 'l-Ūla when the Shaykh had asked when I would arrive. A few days later, Allāh ordained for me to visit him. Only Jumādā al-Thānī and Rajab had passed when the Shaykh passed away on 1st Shaʿbān. I reached there exactly two and a half months prior to his passing away, and he was well. All the accounts from then till his passing away I have written in the book 'Shaykh and his respected disciples'.

Saints are informed beforehand and are aware of the schedule of events [pertaining to them].

MY ṢALĀH SHOULD NOT BE MISSED

Shaykh Zakariyyā underwent an eye operation at Aligarh. The operation was carried out by a prominent surgeon of Aligarh, Dr Shukla. The Shaykh told Dr Shukla that if the operation meant that he would miss ṣalāh, he did not want to be operated on. "I do not need an operation," the Shaykh said. Dr Shukla assured the Shaykh that he would not miss ṣalāh, and that he would also be able to prostrate (the operation took place during the days when the Shaykh could prostrate).

NO ANAESTHETIC SHOULD BE USED

The Shaykh also specified that he would not take an anaesthetic to put him to sleep, as he had never done so previously. Just as we take Panadol to put us to sleep, the Shaykh says that he never

took a sleeping tablet in his life. He specified that he should not be injected with an injection to put him to sleep.

Dr Shukla accepted this stipulation too. The operation was successful and the Shaykh was extremely pleased with the fact that he kept his promise.

THE SHAYKH'S DISPLEASURE UPON MISSING ṢALĀH

In contrast, a doctor was called from Lahore specifically for the Shaykh in Madīna Munawwara. The Shaykh repeated the whole procedure carried out by Dr Shukla to him. However, during the course of the operation for some unknown reason, he must have felt the need and, so he gave the Shaykh an injection. Hence, when we went to the Shaykh after the operation, he had remained unconscious through ẓuhr and ʿaṣr prayers. We went to him at the time of ʿaṣr prayer and began coughing slightly and touched him, but he remained unconscious. We even called him with a low voice, saying "ṣalāh", but he was unaware. The Shaykh missed a ṣalāh or two.

When the Shaykh regained consciousness, and we told him that he had missed ṣalāh, he said, "Call the doctor!" He became very upset and began crying despite just having had an eye operation. He said, "A Hindu doctor took into consideration what I said to him. Could you not have done the same? What was the need? I never called you for an operation."

AWAITING A CALL FROM THE HEAVENS

With the slightest headache we take sleeping tablets and fall asleep for relief. The saints always await the unseen world to

appear with an inviter inviting them so that they may follow with pleasure and with the alertness of the senses.

Thus, Shaykh Zakariyyā ﵀ states that he never consumed sleeping medicine throughout his life. Like us, the Shaykh must have experienced pains in various parts of his body like the leg and head, fevers, catarrhs and other illnesses, but he never took a medicine for insomnia.

In a similar manner, Shaykh ʿĀrif ﵀ became aware [of his departure], thus he called Shaykh ʿAbd al-Quddūs and his own son. He gave them advice and with renewed emphasis, he asked Shaykh ʿAbd al-Quddūs to be considerate in raising his son.

May Allāh ordain good final moments and bless us with the fortune of a good ending, for the last moments are ever so challenging.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

TWENTY-SIX

SHAYKH ʿABD AL-QUDDŪS GANGOHĪ ﵀

○

DATE OF BIRTH: 860 AH
DATE OF DEATH: 11th or 23rd Jumādā al-Ukhrā 944 AH or 925 AH or 945 AH or 940 AH
PLACE OF BURIAL: Gangoh, Saharanpur

Shaykh ʿAbd al-Quddūs Gangohī ﵀ spent thirty-five years in Radolī. Thereafter, due to the disputes amongst the Mogul princes appointed over various areas, he was compelled to move to Shāhabad, where he stayed for thirty-five years. The last fourteen years of his life he spent in Gangoh.

Shaykh ʿAbd al-Quddūs Gangohī ﵀ is from the high ranking saintly figures of our order. Three saints of our order came from Gangoh: Shaykh Rashīd Aḥmad Gangohī ﵀, Shāh Abū Saʿīd Gangohī ﵀ and Shaykh ʿAbd al-Quddūs Gangohī ﵀. After mastering exoteric knowledge, he turned towards the esoteric science of Taṣawwuf, only to receive spiritual fostering from Shaykh ʿAbd al-Ḥaqq Radolwī ﵀ who had departed from this world fifty years earlier. I have previously mentioned that while I was observing iʿtikāf in Faisalabad, [I had a dream in which a saint of the Qādiriyya order was calling me], and had informed me that my share was predestined and allocated in Radolī Sharīf and the same thing happened with him.

Shaykh ʿAbd al-Quddūs Gangohī ﷺ states that Allāh Most High bestowed me with His exclusive grace through the spiritual fostering I received from Shaykh ʿAbd al-Ḥaqq Radolwī ﷺ fifty years after he passed away, in a way that no living saint could have accomplished. Even someone who finds a saint who has attained excellence would not receive the fostering he did.

During his spiritual fostering, he enquired from Shaykh ʿAbd al-Ḥaqq Radolwī ﷺ that despite all the spiritual fostering he was receiving, who should he pledge allegiance to fulfil the formalities of this field. Thus, Shaykh ʿAbd al-Ḥaqq Radolwī ﷺ advised him to pledge allegiance to his grandson, Shaykh Muḥammad ibn ʿĀrif ibn Shaykh ʿAbd al-Ḥaqq. Although he pledged allegiance to Shaykh Muḥammad ibn ʿĀrif, he was spiritually fostered entirely by Shaykh ʿAbd al-Ḥaqq ﷺ. Due to this, he became distinguished as a spiritually rapt (*mustaghraq*) saint.

One solely dedicated to Taṣawwuf may find it easy, but for a prominent imām of his time, complexities are increased. Thus, all the authorities of his time desired for him to assist them, manage a governmental post, or appoint a devotee for this cause, but the Shaykh paid no attention whatsoever to them. It is for this reason that the letters he wrote to King Sikandar Lodi and King Akbar are worth reading. There are many books [in this regard] like *Anwār al-ʿUyūn*.

Shaykh Rashīd Aḥmad Gangohī ﷺ says that whenever I was faced with any perplexity in Taṣawwuf and the spiritual order, I found answers in the letters of the Shaykh. He states that he received the most guidance in this spiritual order from the letters he wrote to his disciples.

It becomes difficult for such a great imām to focus on another line of work [besides Taṣawwuf]. His spiritually overwhelming

condition would be such that even Shaykh Jalāl al-Dīn ﵀ said to his students that “the saint who dances” (referring to Shaykh ʿAbd al-Quddūs Gangohī ﵀ and his [simāʿ] gatherings of poetry recitation) - it was like food for him without which he could not live. During the simāʿ, he would enter a deep spiritual state.

RECITE TO ME A POEM (QAṢĪDA)

From the year I studied *Mishkāt al-maṣābīḥ* with Shaykh Zakariyyā ﵀, for years the Shaykh, whether in Saharanpur or Madīna Munawwara, would instruct, “Bring a *qaṣīda* and recite it.” So, I would recite to him the *qaṣīda* of Shaykh ʿAbd al-Raḥmān Jāmi ﵀:

زمہجوری برآمد جانِ عالم
ترحّم یا نبی اللہ ترحّم

Every particle of the universe is bereaved upon your parting. Bestow us with your look of favour, O Messenger of Allāh. Be merciful, O Seal of all messengers.

I would also recite to him *Qaṣīda Bahāriya* (in Urdu) of Shaykh Qāsim Nanotwī ﵀. Both qaṣīdas are found at the end of *Faḍā’ile Durūd Sharīf*. At first, when this practice of his was initiated, he would only listen to them on Thursday nights, but later, for a while in Madīna Munawwara, he began listening to them every night.

Simāʿ was a form of nourishment for Shaykh ʿAbd al-Quddūs Gangohī ﷺ. However, as I mentioned yesterday, the more prominence one holds, the more eyes he has on him. Keeping an eye on someone out of affection for them and for their rectification is commendable, but at times, it can be borne out of jealousy. Then, in that [latter] case they try to find faults, flaws and objectionable matters, in order to incite confusion, disorder and hate. There has not been a shortage of such malevolent scholars in the world from the beginning to this day. But, this only elevates the ranks of those saints [on the receiving end].

Now, never mind an action violating Islamic law, how can it even be thought of such an erudite imām and a man of states (*ṣāḥibe ḥāl*) to commit something against the Sunna or Islamic etiquette? Never! They still try to find faults in them. This is why the Ṣūfīs restricted themselves in this regard. An example of this is found where the son of Shaykh ʿAbd al-Quddūs Gangohī ﷺ, Shāh Abū Saʿīd Gangohī ﷺ, completed his studies and told his father that gatherings of simāʿ are inappropriate.

Shaykh Zakariyyā ﷺ himself would listen to poetry behind the veil during iʿtikāf with nobody apart from his attendants in his company. Some still questioned whether it would be deemed an innovation. Thus, an entire discourse was once based on this particular topic. Although he had stopped listening to *qaṣīdas*, he said something quite amazing in Madīna Munawwara. He said, "Read a *qaṣīda*! The edicts of the muftīs of India does not apply here."

Back in India, Shaykh Zakariyyā ﷺ did not specify Thursday for listening to *qaṣīdas*; rather, he would usually listen before retiring to bed. Amongst those who also listened would be myself, the Shaykh's grandson, Shaykh Shāhid Ṣāḥib, and others.

When Muftī Maqbūl of Glasgow visited the Shaykh in Madīna Munawwara, as he shook hands with the Shaykh after the ʿaṣr gathering, Ṣūfī Jī told the Shaykh that his voice is melodious. The Shaykh replied saying, "Tonight we will listen to him recite *qaṣīdas*." As Muftī Ṣāḥib had never recited to the Shaykh before, he became worried and began supplicating, to the extent that he says he even mentioned it at the holy grave of the Noble Prophet ﷺ. He remained seated after food, as was decided, but when the time came to recite, the Shaykh said, "I have changed my mind about listening to *qaṣīdas* today." Upon leaving, Muftī Ṣāḥib remarked happily to Ṣūfī Jī, "My worry was revealed to the Shaykh."

When Shaykh Zakariyyā ؒ was made a target, because they perceived an innovation taking place, likewise, Shāh Abū Saʿīd ؒ returned home after graduation and related the edict of the impermissibility of simāʿ to his father, Shāh ʿAbd al-Quddūs ؒ. Thus, he put an end to the poetry that he used to listen to the very same day.

ALLĀH'S MESSENGER ﷺ LISTENING TO POETRY

Those issuing an edict and those who object know very well that the Noble Prophet ﷺ would seat Sayyidunā Ḥassān ibn Thābit ؓ on the pulpit of his masjid and listen to his poetry. Similarly, at home while resting his blessed head on the lap of his dearest, Sayyida ʿĀ'isha ؓ, he asked her to recite poetry to him. She asked which poem he preferred to listen to; meaning, "Should I recite poems concerning being victorious at times of war, elegies of martyrs in war, or should I recite poems of love and passion?"

The Noble Prophet ﷺ would ask her to recite on a particular subject. She had committed thousands of poems to memory. So, the Noble Prophet ﷺ would listen to poetry being recited on his

pulpit, in the masjid, at home, in seclusion, and during his travels, to mention a few occasions.

The Prophet ﷺ was once travelling with a Companion riding behind him. He ﷺ asked him whether he knew any poems of Umayya ibn Abī Ṣalt, the poet. The Companion began reciting. When he stopped, the Noble Prophet ﷺ asked him to continue reciting. Whenever he became silent every so often, the Noble Prophet ﷺ would spur him to continue.

Despite all this, those who are of a mischievous nature cannot desist [from objecting]. The Noble Prophet ﷺ would listen to the poetry of Umayya ibn Abī Ṣalt and other non-Muslim poets, and the thousands of poems Sayyida ʿĀ'isha ﵂ had committed to memory were of all types.

SIMĀʿ IS TERMINATED FROM TODAY

The day Shaykh ʿAbd al-Quddūs Gangohī ﵀ heard the objection, he announced the termination of the simāʿ gatherings. The following day had only just begun and he found his entire body was covered with spots, similar to a sudden allergic reaction. He was previously fit and healthy until the spots appeared. Treatment was sought, but it made no difference, in fact, the condition worsened. On the third day, they all gave up and cried asking, "What has happened, O Shaykh?"

The Shaykh whispered into someone's ear that the spots appeared as a result of ending the gatherings of simāʿ, for his heat would be released through listening to the poetry. He would take effect from the poetry, thus releasing the heat from within. But because listening was terminated, it all remained locked inside. Finally, they all pleaded to him, including Shāh Abū Saʿīd ﵀, to

disregard those issuing the edict because he was excused. In short, these saints would hold simāʿ gatherings as a cure.

MAWṢŪL (RELATIVE PRONOUN) AND ITS ṢILA (CLAUSE) ARE CONSIDERED ONE

His acumen in religious rulings and his implementation of them was of such nature that once a youngster led the prayer (as someone had forwarded him) and he paused at عَلَيْهِمْ in: غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ. The Shaykh remarked, "Was there no senior to lead the prayer that this poor youngster had to?"

What a simple formula he stated, he said, "*mawṣūl* and *ṣila* stand as one, and thus they should be recited with the same breath." The same formula applies with *muḍāf* and *muḍāf ilayh* [possessive expression], hence it would be wrong for somebody to stop and pause at the word عَبْدُ in اِنِّيْ عَبْدُ اللهِ اٰتٰنِيَ الْكِتٰبَ . The word ʿAbdullāh cannot be split, and so if one runs out of breath in the middle of the possessive expression ʿAbdullāh, one should take a breath and begin reciting from اِنِّيْ عَبْدُ اللهِ. So, *mawṣūl* and *ṣila* stand as a single word.

The Ṣufīs put down conditions for simāʿ so that they are left alone to listen [without criticism]. Shāh ʿAbd al-Quddūs Gangohī ﷺ was a spiritually efficacious man, but despite this, he accepted the edict [of terminating simāʿ].

At this moment in time, there are none who possess the knowledge of repelling evil jinn and black magic. It has become a source of income and people are being misled as they take away peace from peoples' lives, violate their chastity and create divisions in families. An expert in this field was Shāh Ghawth Muḥammad Gawālerī whose accounts I have recorded in detail in '*Mashā'ikh Aḥmadabād*'. Because he was proficient in this line

of work, he had control over jinn and was able to employ them for whatever he wanted.

Shāh ʿAbd al-Quddūs Gangohī ﷺ was once engrossed in meditation when he heard a sound. "Who is it?" he asked. He received an answer saying that they were jinn. "Why have you come?" he asked.

They replied, "Shāh Ghawth Muḥammad Gawālerī sent us to you as he longs to meet you. We have come to collect you. We won't harm you; we will take you in comfort."

Shāh ʿAbd al-Quddūs ﷺ rebuked them and ordered, "Go and bring him here!"

The jinn returned to Shāh Ghawth Muḥammad Gawālerī and told him what had happened and that they would have to take him there. Before they received any sort of reply from Shāh Ghawth Muḥammad Gawālerī, they took him to Shāh ʿAbd al-Quddūs ﷺ. Shāh ʿAbd al-Quddūs ﷺ really reprimanded him, saying, "Is this what you call sainthood? Do you consider this spiritual efficacy?" After reproaching him briefly, he sent him back.

However, when Shāh Abū Saʿīd Gangohī ﷺ issued an edict regarding simāʿ, he never resorted to any spiritual efficacy. Instead, he adopted total submissiveness and adherence to the Sunna and Sharīʿa, hence he immediately decided to terminate his simāʿ gatherings. The only reason he would hold the gatherings was to control and suppress his ardour and love.

His compilation of letters in book form is very famous in the Persian language. Apart from this, amongst his authored works is *Anwār al-ʿUyūn*, a commentary of *ʿAwārif al-Maʿārif*, namely *Ḥāshiyat al-Taʿarruf* and *Taʿlīqāt ʿalā' Sharḥ al-Ṣaḥā'if*.

May Allāh Most High benefit us from the spirituality of these saints.

TWENTY-SEVEN

SHĀH JALĀL AL-DĪN THĀNĪSARĪ ﵀

Date of birth: 894 AH
Place of birth: Balkh
Date of death: 14th or 22nd or 25th Dhū ʾl-Ḥijja 980 AH or 989 AH or 969 AH
Place of burial: Thānīsar

Shāh Jalāl al-Dīn Thānīsarī ﵀ completed his study of Arabic and Sharīʿa in Balkh and thereafter established a madrasa there. His madrasa gained much fame for teaching and learning, and also for the discipline of its students.

ARRIVAL OF SHĀH ʿABD AL-QUDDŪS GANGOHĪ ﵀

He was wholly engrossed in the teaching of Islamic sciences when once there was talk amongst students and teachers about the arrival of a saint. Shāh Jalāl al-Dīn Thānīsarī ﵀ asked who this saint was, at which they informed him that it was Shāh ʿAbd al-Quddūs Gangohī ﵀. Shāh Jalāl al-Dīn Thānīsarī ﵀ had heard of him and how he was, but because he was more inclined to exoteric knowledge and had no affiliation with other fields, he asked the students, "Is it he who dances? Go to meet him and convey my salām to him."

However, the students conveyed everything of Shāh Jalāl al-Dīn Thānīsarī to Shāh ʿAbd al-Quddūs Gangohī, his salām and the mention of his dancing. Shāh ʿAbd al-Quddūs Gangohī responded to this instructing the students, "Go, convey my salām and inform him that he dances and makes others dance too."

This is a separate topic in itself, and I will return to it in the end. Let me [first] relate his brief accounts. Thus, salāms and messages were conveyed from one to another and it finished there.

THE EFFECTIVENESS OF A SINGLE SIGHT OF SHĀH ʿABD AL-QUDDŪS GANGOHĪ

Thereafter, on a second occasion, Shāh ʿAbd al-Quddūs Gangohī once turned up at the madrasa of Shāh Jalāl al-Dīn Thānīsarī without prior notice, and they both met in person. They exchanged salāms and, because it was the first time Shāh Jalāl al-Dīn Thānīsarī had met him, he asked, "Who are you?" Shāh ʿAbd al-Quddūs Gangohī replied, "The one regarding whom you asked if he dances, and I had it conveyed to you that he also makes others dance too." It was this statement and the piercing sight of Shāh ʿAbd al-Quddūs Gangohī that transformed the world of Shāh Jalāl al-Dīn Thānīsarī.

Shāh Jalāl al-Dīn Thānīsarī was previously totally hostile to this field, considering it an innovation. Who knows what other thoughts he harboured regarding it? It resulted in something similar to Shaykh Rashīd Aḥmad Gangohī setting out to debate Shaykh Muḥammad Thānawī but ending up pledging allegiance to Hāji Imdādullāh and staying with him for forty days, thereafter returning with [spiritual] fortunes. This was despite the fact he could not bear to miss lessons during his

student years, and it slipped out of his mouth, "Ok, Ḥājī has come and we will miss our lesson."

In a similar manner, Shāh Jalāl al-Dīn Thānīsarī ﵀ was privileged. He then pledged allegiance, began his dhikr along with other spiritual endeavours, and in a short while, reached heights people tend not to reach even after a number of years.

Later, Shāh Jalāl al-Dīn Thānīsarī ﵀ became a shaykh of the same calibre. Someone once asked him, "Shaykh! I have heard regarding saints that on whomsoever they cast their gaze, their world transforms." Shāh Jalāl al-Dīn Thānīsarī ﵀ cast his gaze on the one who had enquired, and, unable to withstand a single gaze, he fell unconscious.

SHAYKH RAIPŪRĪ ﵀ AND SHAYKH ZAKARIYYĀ ﵀

My shaykh, Shaykh Muḥammad Zakariyyā Muhājir Madanī ﵀ was in Madīna Ṭayyiba with Shaykh Raipūrī ﵀ when he received *khilāfa*.

Shaykh Raipūrī ﵀ states that he noticed whenever Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ gave any food or drink to Shaykh Zakariyyā ﵀, he would first gaze at it. He further said, "If only there was someone to feed me in this way!" What he meant was that Shaykh Khalīl Aḥmad ﵀ would gaze carefully at the food or drink before feeding it to Shaykh Zakariyyā ﵀.

HE COULD NOT BEAR A SINGLE SIGHT

The man did not seem to be regaining consciousness; one day, two days, and on the third day he passed away. Thereafter, the Shaykh said, "I still needed to give him an answer to his question

that there are such people present right now." However, he did not have the capacity to withstand a single gaze. The Shaykh has many well-known miracles.

AT THE FAIR OF THE HINDUS

The Hindus used to hold a fair in Thānīsar. People would perform various shows during this fair. They would have show-men bringing in snakes and monkeys, and others displaying themselves as magicians. One particular man who used to take part in the fair attracted thousands of people to it.

The magician would have everyone stood around an open flat ground and would ask them, "Do you see anything like stones, rocks or water, apart from plain ground, in the middle?" They would say no. Then, he would dive deep into the ground as if it was water. People would see him protrude from various places. This is what the magician displayed for many years.

Shāh Jalāl al-Dīn Thānīsarī ﵀ once said they will also be going to the Hindu fair, shocking his attendants and making them think why the Shaykh would be attending a Hindu fair? He told them that they were going to see the famous Hindu faqīr who dived into the ground. But still, the attendants were astounded as to why the Shaykh would want to see him.

Upon reaching the fair, the Shaykh observed the people gathered around him as the Hindu faqīr made his announcements. He dived into the ground from one place and came out from another. When he dived in again, the Shaykh placed his foot on the ground where his head had popped up from after the previous dive. That was it now; he could not come out again. Everyone became distraught as they saw what had happened. The Shaykh only placed his foot there and the faqīr remained inside forever.

Initially, Shāh Jalāl al-Dīn Thānīsarī ﵀ objected to Shāh ʿAbd al-Quddūs Gangohī ﵀ for dancing, to which Shāh ʿAbd al-Quddūs Gangohī ﵀ replied telling him that he also makes others dance.

The topic was the issue of the simāʿ of the Ṣufīs, especially the Chishtiyya order famed for their simāʿ.

A GATHERING OF SIMĀʿ AND THE RULING OF THE PROPHET ﷺ

Shaykh Niẓām al-Dīn Awliyā ﵀ also used to hold gatherings of simāʿ which was subject to numerous objective edicts. He faced much opposition in this regard which led him to take it upon himself to silence these opposing scholars. The government had appointed an officer whose job was to administer the branch of enjoining good and forbidding evil in Delhi. Wherever anything contrary to the Sharīʿa would be spotted, police would be lead there to make an arrest. The officer of Delhi in those days was Qāḍī Sanāmī ﵀.

Qāḍī Niẓām al-Dīn Sanāmī was the officer, and Shaykh Niẓām al-Dīn Awliyā' ﵀ used to hold the gathering of simāʿ. His critics would class these gatherings to be impermissible and an innovation in Islām.

Finally, when they both discussed this issue, Shaykh Niẓām al-Dīn Awliyā' ﵀ said, "Look! Deciding is simple. What if the Prophet ﷺ decides, for otherwise we will continue debating senselessly, will you then object?" Qāḍī Niẓām al-Dīn Sanāmī replied, "What can be better that that!"

So, Shaykh Niẓām al-Dīn Awliyā' ﵀ was sat in his gathering, meditating with his head lowered. After a short while, the upper-realm became manifest to Qāḍī Niẓām al-Dīn Sanāmī, and the Noble Prophet ﷺ appeared before him.

Quite similar to how the Prophet ﷺ appeared before the officer who objected to Ḥājī Imdādullāh ؒ. The Prophet ﷺ appeared before Qāḍī Niẓām al-Dīn Sanāmī telling him to excuse Shaykh Niẓām al-Dīn Awliyā' ؒ, for he was excused. He asked, "O Prophet of Allāh ﷺ, I understand he may be excused, but we are obliged to follow the apparent precepts of your Sharīʿa." The Prophet ﷺ remained silent.

After the vision had concluded, Shaykh Niẓām al-Dīn Awliyā' ؒ asked, "Have you heard what the Prophet ﷺ had to say?" Qāḍī Niẓām al-Dīn Sanāmī replied, saying, "Yes, and you heard what my reply was, that I am accountable to follow the apparent precepts of Sharīʿa." In other words, only that which is permitted by Sharīʿa will be allowed.

MUTUAL RESPECT DESPITE DIFFERENCES

Despite the fact that their dispute apparently continued in this way, the mutual respect they had for each other in their hearts was such that when Shaykh Niẓām al-Dīn Awliyā' ؒ heard Qāḍī Niẓām al-Dīn Sanāmī was on his deathbed, he went to visit him and sent a message informing Qāḍī Niẓām al-Dīn Sanāmī he had come to visit him. Qāḍī Niẓām al-Dīn Sanāmī replied that he did not wish to see the face of an innovator on his deathbed. Outright! What dedication to the apparent precepts of Sharīʿa and what a harsh statement: "I do not want to see the face of an innovator on my deathbed."

Shaykh Niẓām al-Dīn Awliyā' ؒ replied saying that every sin is forgivable and "the innovator has come after repenting from his innovation." When this statement was conveyed to Qāḍī Niẓām al-Dīn Sanāmī, he began crying and instructed for his turban to be taken off and laid out where Shaykh Niẓām al-Dīn Awliyā'

ﷺ would arrive from, as a token of honour. This was how they respected and honoured one another at heart.

CONDITIONS OF SIMĀʿ

Because this dispute [regarding simāʿ] was ongoing, Shaykh Niẓām al-Dīn Awliyā' ﷺ set some conditions of simāʿ for the listener, the reciter and the content being recited [simāʿ]. The listener could not be from the lustful and corrupt. It was permissible for the pious and God-fearing to listen. The condition pertaining to the reciter was that his appearance had to conform to the Sharīʿa. The condition regarding the content of simāʿ was that it should not be mischievous or potentially arousing the listener's desires.

These were the conditions regarding the reciter, listener and the content of simāʿ. The muftīs express these very conditions in varying words.

Such were the gatherings of simāʿ of Shāh ʿAbd al-Quddūs Gangohī ﷺ. *Irshād al-Ṭālibīn* is a written work of Shaykh Jalāl al-Dīn Thānīsarī ﷺ. May Allāh Most High also grant us a portion of the spirituality of these saints.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

TWENTY-EIGHT

SHAYKH NIẒĀM AL-DĪN THĀNĪSARĪ ﵀

○

DATE OF DEATH: 8th or 24th Rajab 1035 AH, 1036 AH or 1024 AH
PLACE OF BURIAL: Balkh

Shaykh Niẓām al-Dīn Thānīsarī ﵀ was the nephew and son-in-law of Shaykh Jalāl al-Dīn Thānīsarī ﵀ and also received *khilāfa* from him in his order. His father, Shāh ʿAbd al-Shakūr ﵀, was also a *khalīfa* of Shaykh Jalāl al-Dīn Thānīsarī ﵀.

Shaykh Niẓām al-Dīn Thānīsarī ﵀ was an epitome of both exoteric and esoteric knowledge. Apart from the knowledge of divine recognition and enigmas, he was a bearer of alchemic knowledge. It was for this reason that those jealous of him were more malicious and spiteful towards him. He was banished from India on two occasions, based on the complaints forwarded to King Akbar regarding him. The first time he stayed in Ḥaramayn in exile and the second was in Transoxiona.

When his people complained to the governor of Balkh, he too intended to banish him, but the Noble Prophet ﷺ stopped him from doing so, in a dream. Owing to this dream, the governor of Balkh became a firm believer in him and also pledged allegiance to him.

Shaykh Jalāl al-Dīn Thānīsarī ﵀ passed all his authorised disciples and seekers to Shaykh Niẓām al-Dīn Thānīsarī ﵀, during his own lifetime. The learned gave him the title ‘Saint Fashioner’, for a single sight of his was sufficient to make someone a man of

spiritual presence and a saint endowed with visions (*kashf*). The practice of Shaykh Niẓām al-Dīn Thānīsarī ﵀ was to recite Allāh three to four hundred times in one breath. Exclusive illuminations would appear to him, to the extent that [he would witness] angels participating in ṣalāh in human form and he would lead them in ṣalāh.

He also wrote books. He wrote *Sharḥ Sawāniḥ al-Ghazālī*, two commentaries on *Lamaʿāt* (one in Makka and one in Madīna), *Riyāḍ Qudsī*, *Tafsīr Niẓāmī*, *Risāla Ḥaqīqat* and *Risāla Balkhiyya*.

TWENTY-NINE

SHAYKH SHĀH ABŪ SAʿĪD GANGOHĪ ﵀

○

DATE OF DEATH: 2nd Rabīʿ al-Awwal or Rabīʿ al-Thānī 1040 AH or 1140 AH
PLACE OF BURIAL: Gangoh, district Saharanpur

Shaykh Shāh Abū Saʿīd Gangohī ﵀ was the spiritual mentor of Shaykh Muḥibullāh Ilāhabādī ﵀. He received indications from Shāh ʿAbd al-Quddūs Gangohī ﵀ from the unseen that he should go to his authorised disciple, Shaykh Niẓām al-Dīn Thānīsarī ﵀, to acquire spiritual fortunes. Imagine the distance from Gangoh to Bukhārā, yet, he set out straight away. How must he have reached there? But, by the grace of Allāh Shaykh Niẓām al-Dīn was somehow informed of his arrival.

As I previously mentioned, we have lost so much, countries upon countries as well as numerous sciences. Neither does there remain anyone who studies these sciences, nor anyone who knows them. In those days, there were no mobile telephones, so how must they have crossed borders and reached their destination? And, on the other side, they were informed of his arrival; how?

Once, someone from Batley was possessed by a jinn. I was informed by Brother Rashīd (of Zam Zam Bakery) and another brother from Batley. So, I performed the practice of burning jinn. This took place in 1968 or 1969.

In those days, it would take two to three days for a telegram to reach its destination and telephoning was out of the question. I received a telegram of Shaykh Zakariyyā ﷺ from Saharanpur, a week after my trip to Batley. The Shaykh's telegrams would reach me weekly, and occasionally, twice a week.

In this letter, the Shaykh stated, "I am writing to you regarding a significantly important issue which is that you need to exercise extreme caution. Do not perform the practice of burning jinn." Thereafter, the letter continued with other advices.

Now, when I read this letter I think, "How did the Shaykh come to know?" For, if someone had written to him relating this incident, it would have taken a week to reach him. Travel was not as it is today, because people were only arriving [in the UK, as opposed to going back to India]. There were very few people who had brought their wives and children over. So how must the Shaykh have come to know? Either the jinn complained or the Shaykh saw a vision.

SHAYKH NIẒĀM AL-DĪN BALKHĪ ﷺ

In the same manner, Shaykh Niẓām al-Dīn Balkhī ﷺ came to know of the arrival of Shaykh Abū Saʿīd Gangohī ﷺ. Shaykh Niẓām al-Dīn Balkhī ﷺ prepared a reception by setting out with a large crowd. The governor of Balkh who was an advocate of Shaykh Niẓām al-Dīn Balkhī ﷺ also joined them with his ministers to

receive Shāh Abū Saʿīd Gangohī ﵀ outside of Balkh. He received a royal reception and was hosted with royalty.

A few days had passed when Shāh Abū Saʿīd Gangohī ﵀ said to Shaykh Niẓām al-Dīn Balkhī ﵀, "I endured much hardship to come all the way here from Gangoh. I have not come for these royal invitations. I have come to acquire the fortune you acquired and brought from Gangoh from Shāh ʿAbd al-Quddūs Gangohī ﵀."

This was all he said before everything changed. Prior to this, he was treated with respect acknowledging the fact that he was from the children of their saints. But now, he was instructed, "Go, warm up the bath." He was assigned the responsibly of warming the bath in a cold region like Balkh.

We would witness a miracle everyday in the presence of Shaykh Zakariyyā ﵀. Once, there was a gathering of three to four thousand people... The chilly winds that blow towards Saharanpur from the snow-covered Himalayas last for forty days. Saharanpur comes after Shāmla which is at the foot of the Himalaya. It is known as the forty-day chill of Saharanpur. People walk donned in their blankets during this period.

I have been seeing Shaykh Zakariyyā ﵀ [in my dream] for the last three days, possibly because of these anecdotes. Yesterday I saw that I was sitting with Shaykh Zakariyyā ﵀ wrapped in a blanket.

ONE BLOW FROM SHAYKH

During this cold period when there was an assembly of thousands of people, someone came to the Shaykh's iʿtikāf area and complained that the wood for the bath was not burning despite much effort. Sometimes, the wood collected for the bath is moist due

to excessive water falling on it, thus it does not catch fire. There could be a number of reasons why it would not catch fire.

There were two or three people appointed to keep the water warm for ablution and bathing at all times. It was an issue concerning thousands, for everyone performed ablution with water filled in jugs from the baths, and they bathed with water filled in buckets. The Shaykh never instructed them to go and fetch more wood from the woodcutter.

Instead, he said, "Go, each of you go quickly and recite Sūra Ikhlāṣ seven times, Āyat al-Kursi thrice and invoke peace and blessings upon the Noble Prophet ﷺ and thereafter blow on it. Allāh knows what they must have recited and blew on it, and a blow from Shaykh must have gone, and by the grace of Allāh from that day till the remainder of the [blessed] month, there were no complaints.

A TEST FOR COMPLETION

Shaykh Niẓām al-Dīn Balkhī ؒ instructed Shāh Abū Saʿīd Gangohī ؒ to serve at the baths, warming them by collecting wood and burning them to generate heat. After many years of service, Shaykh Niẓām al-Dīn Balkhī ؒ saw that it was time for completion, for which there had to be a test. So, to test him, Shaykh Niẓām al-Dīn Balkhī ؒ instructed him to look after the horse stable as well.

He also instructed the lady appointed for sweeping the horse dung from the stable to throw some of it from her dung basket onto the serving guest [Shāh Abū Saʿīd Gangohī ؒ] when she carried it away. The following day, the Shaykh asked her what had happened, she replied, "He became ever so angry at me and said

"If it were Gangoh, you would have found out." The Shaykh realised that his mindset of being the son [of a saint] still remained.

Shaykh Zakariyyā ﵀ states that Shaykh Niẓām al-Dīn Balkhī ﵀ was intending to purify the inner-self of Shāh Abū Saʿīd Gangohī ﵀. He states that these ailments of the heart are removed in the same manner they come. They tend not to go by excessive ṣalāh and other endeavours in worship. The ailments come because of people and the respect and reverence shown by people, with remarks like "He is the son of so and so saint," "He is a saint," "He is big," "He is a scholar," "He is an orator," "He is a great Qārī," it tends to come from the praise of people.

On the contrary, if one were to tell everyone to smack him on his head, as a disciple once asked his spiritual mentor, "Shaykh! From your speech on pride, I feel fretful that I may have this ailment inside me."

The Shaykh replied, "Yes indeed, you do carry it."

He asked, "So, what is its remedy?"

The Shaykh replied, "Take a basket full of walnuts and sit at the entrance of the masjid. Announce to everyone that passes that anyone who hits a shoe on my head, I will give him a walnut." This is how one is relieved of it. The more one is praised and esteemed, it develops, and the more he is disgraced and dishonoured, it lessens.

Pride is Dangerous

Who could tolerate something as impure as dung being thrown on them by a dung-sweeper? So, Shaykh Niẓām al-Dīn Balkhī ﵀ said that that the attitude of "I am the son [of a saint]" has still not left Shāh Abū Saʿīd Gangohī ﵀. Hence, he kept him with him in his service. Thereafter, he instructed the dung-sweeper to throw dung on him again as she previously had.

The following day, she came and reported back to Shaykh Niẓām al-Dīn Balkhī ﵀ that Shāh Abū Saʿīd did not speak this

time, but he did look at her angrily. Shaykh Niẓām al-Dīn Balkhī رحمه الله said, "Not yet, there is still a hint of it left."

Look at how dangerous pride is through the utmost exertions that becomes necessary, hence, it was concluded that if he is intolerant of [of dung being thrown on him] then, a hint of pride still remains in him.

Shaykh Niẓām al-Dīn Balkhī رحمه الله took service from him for a little longer and then instructed the sweeper to throw all the dung from the basket onto him. The same day she reported back to him by saying that she pretended to trip near him with the basket in her hand dropping all the dung onto him. However, she said that to my amazement he began crying and putting the dung back into the basket, saying, "Sorry, I sat in the wrong place causing you trouble as you fell. You are not hurt are you?"

Shaykh Niẓām al-Dīn Balkhī رحمه الله said, "Now the mission is accomplished," and called him.

Up until then, the service taken from him would make anyone think that he was not a scholar, rather an average worker. Some workers are respectable, but he was made to serve in a way which would not demand any respect. Warming the baths and cleaning the dung was to totally cleanse him of any pride.

SELF-CONCEIT

Thereafter, when Shaykh Niẓām al-Dīn Balkhī رحمه الله saw that he had completed his duty he prescribed him dhikr and other endeavours. But, the more dhikr and other worship one performs it is usually aimed at others knowing of it. One recites thousands of salutations upon the Noble Prophet ﷺ to be commended by others. Remarks like, "Today I had a headache, so I could not recite my daily fifteen juz'," are only an excuse to inform others to impress

them and to earn respect. Hence, there is a great cancer that can develop from consecutively performing ḥajj, umra, optional ṣalāh and recitation of the Holy Qur'ān in abundance.

CURE FOR SELF-CONCEIT

When Shaykh Niẓām al-Dīn Balkhī ﷺ saw that he was spiritually advancing by means of his dhikr and other endeavours, and that he was experiencing kashf, he feared it could well create conceit in him. It could lead him to consider himself pious, which should not be the case.

After kashf, he advanced further as miracles began appearing. Shaykh Niẓām al-Dīn Balkhī ﷺ thought it wise to engage him in more difficult work. So, apart from his dhikr and other practices, he took him hunting. Hunting dogs run as far as their leashes allow them to go.

Dogs are normally familiar with the voices of those who have trained them. They stop and return upon hearing their voices. But, Shāh Abū Saʿīd Gangohī ﷺ was not from them. He was told "to keep hold of the leash until we let them loose on the prey."

The hunting dogs were healthy and strong whilst he was weak and enfeebled after prolonged spiritual struggles. Hence, when the dogs began running, he lost control, and they dragged him as they sprinted towards their prey, leaving him smeared with blood all over.

When they returned that night, Shaykh Niẓām al-Dīn Balkhī ﷺ had a dream in which Shāh ʿAbd al-Quddūs ﷺ addressed him, saying, "Niẓām al-Dīn! You are his spiritual mentor and have the right to take as much struggle and exercise off him as you wish. But, I did not get you to do this much."

As soon as he awoke that morning, he called for Shāh Abū

Saʿīd Gangohī ﷺ and hugged him, saying, "You have acquired the fortune you came from Gangoh for." Thereafter, he granted him *khilāfa* and sent him back to Gangoh.

May Allāh Most High enable us to value these treasures of fortune.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

THIRTY

SHAYKH MUḤIBBULLĀH ILĀHABĀDĪ ﷺ

○

PLACE OF BIRTH: Sadarpur
DATE OF DEATH: 9th Rajab 1158 AH or 1054 AH or 1058 AH
PLACE OF BURIAL: Ilāhābād

Shaykh Muḥibbullāh Ilāhabādī ﷺ was the spiritual mentor of Shaykh Sayyid Muḥammadī Akbarābādī ﷺ who was imprisoned by Ālamgeer in Awrangabad, and who passed away in prison.

Shaykh Muḥibbullāh Ilāhabādī ﷺ acquired his primary education at Sadarpur. Thereafter, he completed his studies of the Islamic sciences. After acquiring competence in the branches of exoteric knowledge, he felt the need to tread the path of Taṣawwuf, and this was how all people thought at that time. With this in mind, he presented himself at the grave of Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﷺ in Dehli and observed meditation. Whilst he was meditating, Khwāja Quṭb al-Dīn Bakhtiyār Kākī told him that the dwellers of the graves are not concerned regarding people's day-to-day activities and what condition they are in. It is only once the angel takes the record of deeds that the deceased parents and forefathers, and those whose souls know the living, seek the angel's permission to read it. And what do they search for?

They look to see which pan of the scale outweighs the other. If the pan of good deeds is outweighing the other, they are happy, but if the pan of bad deeds outweighs the other, they are overwhelmed with grief and sorrow. They come to know of what

happens where. This knowledge is not an innate attribute they possess, but rather, it is a system of Allāh whereby they receive news of the world.

YOUR SHARE IS DESTINED IN RADOLĪ

I was once observing iʿtikāf in Faisalabad when the mention of saints arose in a conversation I was having with my late friend, Shaykh Aḥmad Lolāt Ṣāḥib. As I awoke in the morning, I related to him a dream I had that night in which someone told me to travel to Radolī, as my share was destined there. Shaykh Aḥmad had a unique style, at such times of happiness he would say, "Give me your hand," so that he could give me a clap.

He began by saying, "Bring some sweets (*mithāi*)." Look at the great saint of the Chishtī order, Shaykh ʿAbd al-Ḥaqq Radolwī ﵀, about whom it is stated that he would remain in a constant state of spiritual raptness, unaware of everything. His attendant would even have to call him for ṣalāh and tell him that the adhān had been called, for he was unaware of everything around him.

When his attendant would begin calling "*Al-Ḥaqq, Ḥaqq, Ḥaqq,*" he would open his eyes and follow in the direction of the repetitive call. The attendant would then take him and stand him in the row, and he would make the intention for ṣalāh. So, I was informed regarding Radolī that my share was destined there. I may have related this dream in the account of Shaykh Zakariyyā's ﵀ iʿtikāf which I wrote and sent as a letter to our companions at Faisalabad; someone may still have a copy. It is just like when Ḥājī Muḥammad Anwar's letter was read out to Shaykh Zakariyyā ﵀ and he had a message written in reply.

When I was compiling the book "*Ḥaḍrat Shaykh awr un ke Khulafā-e-Kirām*" with Shaykh Yūsuf Ludhyānwī ﵀ in Karachi, he used to arrive at the madrasa of Shaykh Yaḥyā Ṣāḥib for breakfast everyday. Sometimes he would relate his dreams or any incident which had occured.

Once, I related a dream to him that someone told me to go such-and-such saint of the Rāshidī order, for he was remembering me. Shaykh Yūsuf Ludhyānwī ﵀ responded telling me that I was too weak to travel so far into Sind where his grave is located and that I would not be able to bear the journey there, due to the poor road conditions. Anyway, I did not insist on travelling, but imagine the intensity of this link. Shaykh Aḥmad ʿAlī of Leicester and one or two others would also be present everyday. They would also make a note of the dreams we discussed or incidents of Shaykh Zakariyyā ﵀ I related. This was in 1983.

INSTRUCTIONS FROM THE HOLY GRAVE OF THE NOBLE PROPHET ﷺ TO AUTHORISE WITH *KHILĀFA*

A few years later, I was in the Ḥaram in Madīna Munawwara when Shaykh Sayf al-Raḥmān Ṣāḥib, the Shaykh al-Hadīth of Madrasa Ṣūlaytiyya, came searching for me at 2.30am. He informed me that Shaykh ʿAbdullāh Darkhāstī ﵀ had asked about me after the tarāwīḥ prayers. (It is a lengthy incident which I will relate to you briefly). So, I replied to him by saying that, Allāh-willing, I shall go to meet him the following day.

The following day, I went to meet the Ḥafiẓ al-ḥadīth. *Ḥafiẓ al-ḥadīth* was the title of Shaykh ʿAbdullāh Darkhāstī ﵀ who lived until the age of 108. He must have been about 105 or 106 years

old at the time, a couple of years before he passed away. When I reached him he asked, “Who are you?”

I replied, “Yūsuf, from London.”

Thereafter, he immediately began relating, “Yesterday, when I presented myself at the holy grave of the Noble Prophet ﷺ, I received instructions to authorise you with *khilāfa* in my order, the Qādiriyya order.”

At the time, I did not even know that he was of the Rāshidiyya order, like Shaykh Dīnpūrī ﵀ and Shaykh Lahorī ﵀. It was only afterwards that I realised that this was why I was called in my dream by the saint of that order. The Rāshidiyya order is attributed to Shaykh Rāshidī, the saint whose grave is located in Sind. This is an entire esoteric system.

AN ESOTERIC ORDER

It is for this reason that when Shaykh Muḥibbullāh Ilāhabādī ﵀ presented himself at the grave of Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀, he was told: “At this time, the spiritual gatherings of the Sābiriyya conducted by Shāh Abū Saʿīd Gangohī ﵀ are intense. Go and stay with him.” He knew where the gatherings were intense and where they had become stagnant.

The following morning, he regained consciousness from his meditation and went straight to Gangoh. There, he pledged allegiance to Shāh Abū Saʿīd Gangohī ﵀. In a matter of days, Shāh Abū Saʿīd Gangohī ﵀ called him into a room, saying, “Muḥibullāh! Come here! Let us take you to completion.” Thereafter, he took him into a separate room, directed his spiritual attention towards him and authorised him with *khilāfa*, just as Shaykh Rashīd Aḥmad Gangohī ﵀ acquired *khilāfa* from Ḥājī Imdādullāh ﵀ within forty days. Numerous attendants who had been serving Shāh Abū Saʿīd

Gangohī رحمه الله for years on end began thinking that this guest has only arrived recently but has already attained completion and acquired *khilāfa*. So, this is a whole esoteric system.

THE UWAYSIYYA ORDER AND *KHILĀFA* THROUGH DIVINE INSPIRATION

There is a spiritual order known as the Uwaysiyya order. One type of pledge and *khilāfa* is when the Shaykh receives divine inspiration to authorise someone with *khilāfa*, just as Shaykh Darkhāstī رحمه الله said that he had received instructions from the Noble Prophet ﷺ. This is an example of divine instruction by means of the Prophet ﷺ. Thus, authorisation in this way is referred to as *khilāfa bi 'l-iṣāla*.

INSTRUCTED BY ALLĀH

The example of the second type of *khilāfa* is when Shaykh Zakariyyā رحمه الله called Ṣūfī Iqbal Ṣāḥib and my brother, Shaykh ʿAbd al-Raḥīm Ṣāḥib, in the holy lands four or five months before I reached there in Ramaḍān 1969, and said, "If I die, convey my authorisation of *khilāfa* to Yūsuf and Ṭalḥa."

They are instructed by Allāh, thus they bequeath the authorisation, fearing death could befall them at any time. I reached there a month or two later, and the Shaykh granted me authorisation in person in his area of iʿtikāf.

Khilāfa bi 'l-Ijāza - This second type of *khilāfa* is where the Shaykh grants someone authorisation without any instruction

from Allāh or unseen spiritual indication, but actually grants it out of his own will and pleasure. This is called *khilāfa bi 'l-Ijāza.*

Khilāfa bi 'l-Ijmāʿ - The third type is of *khilāfa* is by ijmāʿ [consensus]. For example, if the shaykh had a child who he had not authorised with *khilāfa* but who was eligible for it, the shaykhs of that respective spiritual order may unanimously grant him *khilāfa* and make him the successor to his late father. This pledge and authorisation will not be considered from the part of the late shaykh, rather, from his authorised khalīfas. So, *khilāfa bi 'l-iṣāla, khilāfa bi 'l -ijāza* and *khilāfa bi 'l-ijmāʿ* are three different types of spiritual authorisation.

Khilāfa bi 'l-Wirātha - In the old days, just as the shaykh's assets and land would be inherited by his beneficiary son, people would also appoint him as the spiritual successor of his late father. Such an 'inherited' *khilāfa* is not correct.

Khilāfa bi 'l-Taḥakkum - Khilāfa bi 'l-taḥakkum is when a shaykh would pass away and (in an Islamic caliphate) the caliph would see the shaykh's son worthy of succeeding him, hence decreeing *khilāfa* for him. Such a *khilāfa* is deemed acceptable, for Allāh says in the Holy Qur'ān, "O you who believe, obey Allāh and obey the Messenger and those in authority amongst you." Such a *khilāfa* is considered acceptable in an Islamic caliphate.

khilāfa bi 'l-Takalluf - Another type of *khilāfa* is *khilāfa bi 'l-takalluf*. This is when some religious scholars advise the shaykh to authorise an individual with *khilāfa*. It is called *khilāfa bi 'l-takalluf*, because there is some *takalluf* [impelling and obligation] in such an authorisation.

The incident of Shaykh Muḥibullāh ﵀ being instructed by Khwāja Quṭb al-Dīn Bakhtiyār Kākī ﵀ to go to Shāh Abū Saʿīd ﵀

THIRTY-ONE

SHAYKH MUḤAMMADĪ AKBARĀBĀDĪ ﷺ

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DATE OF BIRTH: 14th Shawwāl 1021 AH AH
DATE OF DEATH: 3rd Rajab 1172 AH or 1107 AH
PLACE OF BURIAL: Akbarābād

Shaykh Muḥammadī Akbarābādī ﷺ was the paternal uncle and spiritual mentor of Shaykh ʿAḍud al-Dīn ﷺ. Shaykh'Adhud al-Dīn ﷺ received authorisation of *khilāfa* from both Shaykh Muḥammadī Akbarābādī ﷺ and his son, who was from Makka. So, he received authorisation of *khilāfa* from both his uncle and cousin brother.

It is a similar to when Shaykh Sahāranpūrī ﷺ travelled to Makka Mukarrama, where Ḥājī Imdādullāh Muhājir Makkī ﷺ observed him and granted him *khilāfa* in writing. When he reached Gangoh, he presented the written authorisation to Shaykh Rashīd Aḥmad Gangohī ﷺ who himself authorised him with *khilāfa*. Thus, Shaykh Sahāranpūrī ﷺ received *khilāfa* from both his spiritual mentor and from the shaykh of his spiritual mentor.

Shaykh Muḥammadī Akbarābādī ﷺ was from the erudite scholars of his time. After completing his formal education in exoteric knowledge, he began his acquisition of esoteric knowledge and Taṣawwuf, for which he remained in the service of his spiritual mentor for fourteen years. He was from the high ranking shaykhs of his era.

However, one only has to excel slightly to begin facing hardships. The government could not stand his prominence, sainthood

and his influence. Had the government been irreligious, weak and small, it could have been assumed that his prominence was a threat to them. But this was not the government of Akbar or Jahangir, although one finds many things they had in common - it was the government of ʿĀlamgīr.

ʿĀlamgīr had Shaykh Muḥammadī Akbarābādī ؒ exiled to the holy lands of Makka and Madīna, based on complaints forwarded to him by those who were jealous of him. Upon his return from the holy lands, they again complained about him to ʿĀlamgīr, who imprisoned Shaykh Muḥammadī Akbarābādī ؒ in Aurangabad. It was in prison that he passed away.

انا لله وانا اليه راجعون

THIRTY-TWO

SHĀH MUḤAMMAD MAKKĪ JAʿFARĪ ﵀

DATE OF DEATH: 11th Rajab 1172 AH
PLACE OF BURIAL: Amroha

Some chains of the Chishtī order contain the mention of Shāh Muḥammad Makkī Jaʿfarī between Shāh Muḥammadī Akbarābādī ﵀ and Shāh ʿAḍud al-Dīn ﵀. Shāh Muḥammad Makkī Jaʿfarī was the son of Shāh Muḥammadī Akbarābādī ﵀ and cousin brother of Shāh ʿAḍud al-Dīn ﵀. Shāh Muḥammad Makkī Jaʿfarī received authorisation from his father Shāh Muḥammadī Akbarābādī ﵀.

There is historical evidence that Shāh ʿAḍud al-Dīn ﵀ received authorisation of *khilāfa* directly from Shāh Muḥammadī Akbarābādī ﵀, as is stated by Shāh ʿAḍud al-Dīn ﵀ himself in his work *Maqāsid al-Ṣādiqīn*. One approach to answering this discrepancy is that although Shāh ʿAḍud al-Dīn ﵀ was authorised with *khilāfa* directly from Shāh Muḥammadī Akbarābādī ﵀, he must have attained spiritual perfection through his cousin brother Shaykh Muḥammad Makkī ﵀.

THIRTY-THREE

SHĀH ʿAḌUD AL-DĪN AMROHĪ

DATE OF BIRTH: 24th Rajab 1077 AH
PLACE OF BIRTH: Amroha
DATE OF DEATH: 27th Rajab 1172 AH or 1170 AH
PLACE OF BURIAL: Amroha, district Muradabad

Shāh ʿAḍud al-Dīn Amrohī was the spiritual mentor of Shaykh ʿAbd al-Hādī Amrohī. Three consecutive saints of the Chishtiyya order are buried in Amroha; Shaykh ʿAbd al-Bārī, (his mentor) Shaykh ʿAbd al-Hādī Amrohī and Shāh ʿAḍud al-Dīn. He has also been referred to as Shaykh ʿIzz al-Dīn Amrohī, whilst some have referred to him as Shaykh ʿAḍud al-Dīn. He is one saint referred to by various names.

Shaykh ʿIzz al-Dīn was a learned scholar of exoteric knowledge, as well as having excellence in esoteric knowledge and perfecting others in this regard. The saint who succeeded him, Shaykh ʿAbd al-Hādī, was not of the same calibre in exoteric knowledge. Allāh so willed it that he did initiate his studies of Sharīʿa, but he was still engaged in his primary books when a saint came and fed him something, causing him to enter a state of spiritual raptness.

Similarly, you have heard regarding Shaykh ʿAbd al-Bārī (who was from the saintly predecessors of Shaykh ʿAbd al-Raḥīm Wilāyatī) that he received spiritual rectification at the hands of Shaykh Sayyid Aḥmad Barelwī. When he was taken by strict

adherence to the sunna, he went back to Amroha and told the people and his previous mentors of the Qādiriyya order that "We were in error. We have learnt from Shaykh Sayyid Aḥmad Barelwī that those who hold 'Urs and other innovations are acting contrary to the Sharīʿa."

Exoteric knowledge wasn't a predominant aspect of either Shaykh ʿAbd al-Hādī's gatherings or at Shaykh ʿAbd al-Bārī's place. Even Shaykh ʿAbd al-Raḥīm Wilāyatī, when he was questioned, "You are spiritually much higher than Shaykh Sayyid Aḥmad Barelwī, then why did you pledge allegiance to him?"

He replied, "Never mind these connections. We received ṣalāh and ṣawm from him; otherwise, no-one knows where we would have been."

His disciple Shaykh Miā Jī Nūr Muḥammad Jhanjhānwī was influenced in the same way, whereas he was not involved in teaching and learning Sharīʿa. He only used to teach at a maktab. Furthermore, his disciple was Ḥājī Imdādullāh Muhājir Makkī; regarding whom I mentioned that Shaykh Thānawī states he had only studied till *Kāfiya*, and Shaykh Zakariyyā states that he used to study *Mishkāt al-Maṣābīḥ* with Shāh Qalandar Ṣāḥib.

This period of four to five generations of saints of our order, who did not possess a complete grasp of exoteric knowledge, was a cause of a number of objectionable practices arising in our order. Hence, Allāh Most High selected Shaykh Rashīd Aḥmad Gangohī for this matter. But it is amazing to know that despite being a reviver through whom generations were guided and who witnessed all that was happening, he still pledged allegiance to Ḥājī Imdādullāh. It was not a case of him not knowing that Ḥājī Ṣāḥib was not so learned in the Qur'ān and Sunna; in fact, he understood all this and still pledged allegiance to him.

Shaykh Rashīd Aḥmad Gangohī ﷺ was studying in Delhi. He sought a time from his teacher to study logic and philosophy with him, which were not very important lessons. His teacher thought long and hard, before appointing a time for him to go and study, whereafter the lessons commenced.

One day, some guests arrived. Shaykh Rashīd Aḥmad Gangohī ﷺ had no idea of who they were. However, Shaykh Qāsim Nanotwī ﷺ recognised them.

All the students and teachers stood up to receive the arriving guests, saying "Ḥājī Ṣāḥib has arrived." Shaykh Gangohī ﷺ remarked to Shaykh Qāsim Nanotwī ﷺ, "Ḥājī has arrived, only for our lesson to be missed." Shaykh Qāsim ﷺ replied, "Do not say that; he is amongst our saintly elders." This was the first time Shaykh Gangohī saw Ḥājī Ṣāḥib.

Three saints, namely Hāfiz Ḍāmin Shahīd ﷺ, Shaykh Muḥammad Thānawī ﷺ and Ḥājī Imdādullāh ﷺ, lived in Thānbhawan. Shaykh Gangohī went to Thānabhawan to speak with Shaykh Muḥammad Thānawī ﷺ.

What actually happened was that Shaykh Muḥammad Thānawī ﷺ wrote a booklet:

When we present ourselves at the holy grave of the Master of Both Worlds ﷺ, after completing our salutations, we move on to the grave of Sayyidunā Abū Bakr ﷺ, and then to the grave of Sayyidunā ʿUmar ﷺ. If you were to move up [after offering your salutations at the last grave] equal to the gap (a hand span) there is between the graves of Sayyidunā Abū Bakr ﷺ and Sayyidunā ʿUmar ﷺ, there (right in front on the inside), used to be a corner of a wall on whose cloth covering the following words were inscribed, "This is the place of Sayyidunā ʿĪsā's ﷺ grave."

Shaykh Muḥammad Thānawī ﷺ wrote a booklet with evidence

from ḥadīths that Sayyidunā ʿĪsā ﷺ will be buried there. Someone objecting to this during his time must have prompted him to compile a booklet. After stating all the ḥadīths in this regard, he wrote that whoever rejects this to be the burial place of Sayyidunā ʿĪsā ﷺ is an unbeliever.

His written work was correct in relation to the burial place of Sayyidunā ʿĪsā ﷺ, but deeming one who rejects it an unbeliever is questionable. Thus, Shaykh Gangohī ﷺ read the booklet and agreed with the content, but questioned the edict regarding one who rejects it. This is because these ḥadīths were *khabar wāḥids* [traditions with a single transmitter] and thus indecisive (*ẓannī*). One cannot prove something to be obligatory [in Sharīʿa] or to charge someone of unbelief except with decisive texts (*qaṭʿī*). Using speculative texts to charge someone as an unbeliever because he denies this to be the burial place of Sayyidunā ʿĪsā ﷺ, is incorrect.

Shaykh Gangohī ﷺ wrote a book refuting the charge of unbelief upon one who denies this to be the burial place of Sayyidunā ʿĪsā ﷺ. When this book was brought to the attention of Shaykh Muḥammad Thānawī ﷺ, he expressed his displeasure and said: "Did he learn knowledge for my sake?" When Shaykh Gangohī ﷺ came to know of his remark, he thought it wise to go to him and clarify the matter. This was why he went to Shaykh Muḥammad Thānawī ﷺ.

REFORM OF THE ORDER THROUGH SHAYKH RASHĪD AḤMAD GANGOHĪ ﷺ

Chishtiyya order was becoming more and more distant from the outward form of the Sharīʿa, as not all the saints who came after one another were experts in exoteric knowledge. Allāh Most

High selected Shaykh Gangohī ﷺ to rectify generations. But how? Well, despite the fact that all this was being carried out by Ḥājī Imdādullāh ﷺ, Shaykh Gangohī still pledged allegiance to him. Not only did he pledge allegiance, but he acted upon his teachings. I related the other day that someone objected that Ḥājī Imdādullāh ﷺ permits such-and-such to take place, at which Shaykh Gangohī ﷺ replied, "I have only pledged allegiance to him in Ṭarīqa, and not Sharīʿa."

THE STATEMENT OF THE NOBLE PROPHET ﷺ REGARDING 'THE SEVEN RULINGS'

These issues also used to reach Ḥājī Ṣāḥib, and so he wrote a book on seven rulings (*Haft Masā'il*) which discussed all such issues. When this book reached India, it did not really have so much effect on the saints. However, those who were affiliated with this order definitely felt worried that it is causing internal discord.

The father of Qārī Ṭayyib Ṣāḥib ﷺ, Hāfiz Aḥmad Ṣāḥib ﷺ says, "I was really distressed at that time. Once while I was in this state of distress, I had a dream that I was conversing with Ḥājī Imdādullāh ﷺ and I said, "Shaykh! Our scholars, such as Shaykh Gangohī ﷺ, are against the rulings you have discussed in your book *Haft Masā'il*."

The conversation continued and Ḥājī Imdādullāh ﷺ said, "Okay! Why do we not ask the Noble Prophet ﷺ?"

Hāfiz Aḥmad Ṣāḥib ﷺ replied, "This is the best course of action!"

Ḥājī Ṣāḥib ﷺ then said, "Be prepared, the Prophet ﷺ is coming." Hāfiz Aḥmad Ṣāḥib ﷺ says that there was a huge house, I was watching Ḥājī Ṣāḥib standing in wait and saying, "Look! Look! The Noble Prophet ﷺ is coming."

Hāfiz Aḥmad Ṣāḥib ﷺ says, "I saw the Prophet ﷺ arriving with a large group of his Noble Companions. Ḥājī Ṣāḥib moved

backwards due to the large gathering, until he ended up standing in one corner. When I saw that Ḥājī Ṣāḥib was stood in one corner, I stood in the other corner. Then, the Prophet ﷺ came to the corner I was standing in and patted me on my shoulder and said, ‘Ḥājī Ṣāḥib! This youngster is correct in what he says (meaning, his view and the view of Shaykh Gangohī and Shaykh Qāsim Nanotwī رحمه الله regarding *Haft Masā’il* is correct).’ Ḥājī Ṣāḥib began bowing and saying, ‘What you say is true and correct’ until his head reached the ground. Everything is possible in a dream, but in real life nobody apart from athletic individuals can lower their head until it reaches the feet, like Ḥājī Ṣāḥib رحمه الله was repeatedly doing as he remarked, ’What you say is true and correct.’ Ḥājī Ṣāḥib رحمه الله confessed to the truth seven times by accepting that what the Prophet ﷺ has said was true and accurate.”

Hāfiz Aḥmad Ṣāḥib رحمه الله says that straight after this vision (or dream), he wrote it down and sent it to Ḥājī Imdādullāh رحمه الله in Makka Mukarrama. Ḥājī Ṣāḥib رحمه الله took great effect from this letter and after reading it, he said, “Place it with my shroud in my grave.”

Allāh Most High selected Shaykh Rashīd Aḥmad Gangohī رحمه الله to eradicate the customs that had developed due to the absence of saints who were experts in exoteric knowledge. The spiritual mentor of Shaykh ʿAbd al-Hādī رحمه الله, Shāh ʿAḍud al-Dīn رحمه الله, attained excellence in exoteric knowledge and also perfected others in this regard. He was an expert in both exoteric and esoteric knowledge.

One of his distinctions was that he was a very proficient interpreter of dreams. A disciple once asked him, “Shaykh! How is it that the interpretations you give are always perfectly accurate? I would like to acquire this knowledge.”

Shaykh Hāshim Ṣāḥib once asked me that you gave such-and-such interpretations; how can one acquire this knowledge? I replied telling him that even I do not know, as it is something related to intuition and interest.

Recently, two or three months ago, the senior of a particular family came to me crying. He said that he had such an obscene dream that he could not even relate it. I explained to him that it was only a dream and that there is nothing wrong in relating it. He began relating. He had failed to even complete his sentence, when I instantaneously informed him that the dream contained a great glad tiding. "Really, is it so?" he asked. I replied telling him that their family will be graced with the birth of a large number of sons, one after another. Later, he phoned telling me that the dream was absolutely true. He probably knew through the scan results.

So, Shāh ʿAḍud al-Dīn ﵀ was asked as to how he interpreted dreams and how this skill was acquired. He replied by saying that it is not acquired through effort; it is chiefly based on the knowledge acquired through visions (kashf). Kashf, which is a bestowment of Allāh, plays a vital role in the interpretations of dreams. Shāh ʿAḍud al-Dīn ﵀ authored an outstanding book on Islamic creed and Taṣawwuf called *Maqāṣid al-ʿĀrifīn*, which unfortunately has not been published.

May Allāh Most High keep our spiritual orders pure from all innovations and flaws, and enable us to adhere to the sunna. Just as Shaykh Sayyid Aḥmad Barelwī ﵀ and Shaykh Gangohī ﵀ endeavoured to achieve, may Allāh Most High also grant us love for the sunnas of the Noble Prophet ﷺ.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم،

سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

THIRTY-FOUR

SHAYKH ʿABD AL-HĀDĪ ﷀ

○

DATE OF BIRTH: 14th Rajab 1084 AH
PLACE OF BIRTH: Amroha, [an area called] Qurayshiyān
DATE OF DEATH: 4th Ramaḍān 1190 AH
PLACE OF BURIAL: Amroha, district Moradabad

THE THREE SAINTS OF AMROHA

From our order, Shaykh ʿAbd al-Bārī ﷀ, his spiritual mentor, Shaykh ʿAbd al-Hādī ﷀ and his spiritual mentor, Shāh'Adhud al-Dīn ﷀ are all buried in Amroha, UP [India].

PRIMARY EDUCATION AND THE INCIDENT OF A PAUPER

The parents of Shaykh ʿAbd al-Hādī enrolled him for primary education. He had only just begun the study of Arabic syntax and morphology with the rest of the students when a saint arrived, apparently seeming withdrawn [*majdhūb*] and indigent.

I was not aware of Shaykh Fazl Ḥaqq Ṣāḥib purchasing a property in Lancaster [to establish a Darul Uloom] when I had a dream, which I related to Ṣūfī Ṣāḥib. I dreamt that in India, as paupers usually do, someone is shouting something. I came out to see

Shaykh ʿAbd al-Raḥīm Lājpūrī ﵀, dressed as a begging pauper shouting the slogan "Darul Uloom Lājpūr!"

Ṣūfī Ṣāḥib heard me relate the dream and never replied, but that day I received a phone call from Shaykh Fazl Ḥaqq Ṣāḥib, saying that he intended to take me to view a property, the purchase of which he was contemplating. Because he is from Lājpūr, he himself had to announce the world over that he was raising funds for Darul Uloom Lājpūr [i.e. his madrasa in Lancaster].

Similarly, a pauper like this appeared whilst the students studied. Upon seeing him, the students fled. When he tried offering them something to eat, the students ran away from him, but Shaykh ʿAbd al-Hādī ﵀ remained seated. He offered it to Shaykh ʿAbd al-Hādī ﵀, and he ate it.

THE INCIDENT OF A *MAJDHŪB*

Shaykh Rashīd Aḥmad Gangohī ﵀ states that he was once walking along with his colleagues when they came across a *majdhūb* with an apple in his hand. "Eat this," he said, but Shaykh Gangohī ﵀ declined, saying, "I do not wish to become like you." A colleague of the Shaykh ate it. Only a few days passed before this student became just like the *majdhūb*, unaware of his surroundings.

This is exactly what happened to Shaykh ʿAbd al-Hādī ﵀. As soon as he consumed what the *majdhūb* offered him, his condition changed. He forsook everything and left for the wilderness. Everyone began searching for him.

There are four types of saints. The first are *sālikīn*, those who adopt *sulūk* (treading the path) by punctually observing the practices prescribed to them by their saints.

The second type is that of the *majdhūbs*. *Majdhūb* comes from the word *jadhb* which means to pull, as Allāh Most High pulls them towards Him. And, when someone is pulled from above, then this world and its contents, this body and all its needs like hunger and thirst, do not appeal to them. There remains no connection for them with the world.

I have mentioned time and again that I saw my father for sixteen years with the same clothes. He had no bed and would just remain on stone. The front and back door of the house would be closed, with no food or drink. He had a very fair complexion and a bulky build, although he lost weight slightly due to age. This was him at home, but even outside in the village, he would travel along a two to three mile route to catch a bus, during such severe rainfall that prevented people from walking along that route. Even in these conditions, people would see him sometimes in Aḥmadabad, sometimes elsewhere, and sometimes on the train. These are who you call *majdhūb*s, the ones who Allāh pulls towards Himself.

The third type is that of a *majdhūb sālik*. Shaykh ʿAbd al-Hādī ﵀ was a *majdhūb* sālik. The fourth type is that of a *sālik majdhūb*, one who treads the path and, as a result, he is pulled up towards Allāh Most High.

Shaykh ʿAbd al-Hādī ﵀ had not yet begun his *sulūk*. He was still in his childhood studying his primary education. However, the sight of a *majdhūb* saint fell on him and as soon as he consumed his leftovers, he started wandering in the wilderness.

Last night, I saw late Brother Isḥāq Atcha in my dream. I told my wife that he was completely illiterate; not knowing how to recite the Holy Qur'ān or a single letter of English, but you will not find a better plumber than him to date. A plumber who has studied for years would be no match for him.

Whenever he would bring something new, he would start installing it immediately. He would install half of it and would then ask someone to read what the instructions said. He was only able to speak English as he had previously worked in a factory. Apart from that, he had no knowledge of anything, not the kalima or ṣalāh.

During jumuʿa prayer, he would continue his work. He carried out work here at Darul Uloom amongst hundreds of other masjids, but he would continue working at jumuʿa prayer times. Later, Allāh Most High so willed, that he could no longer work and fell ill. He then became occupied in a masjid. He would spend all his time at home and in the masjid.

I used to go to visit him occasionally in Gibbon Street, Bolton, opposite Zakariya Masjid. I went to visit him along with Aḥmad Ādiya, his key assistant who was martyred when a mentally ill person stabbed him in a shop. Whenever we needed him at Darul Uloom, he would bring him. He was a healthy sturdy man.

When I went to visit Brother Isḥāq, Brother Aḥmad reminded him of something, saying, "Tell Molwi Ṣāḥib what you were saying yesterday." Brother Isḥāq began laughing out loud and said that I told him that Ibrāhīm ﷺ came to me, and so and so came to me. He also said that I see the Holy Kaʿba in front of me, but these people laugh. After saying this, he himself began laughing. Thereafter, I said to Brother Aḥmad, "This really happens. Otherwise, he has never lied throughout his life before falling

ill." He was an extremely straight and simple person. I then asked him what he saw, and he began relating to me.

These were the *majdhūbs* whom Allāh Most High pulls towards Himself. So, as soon as Shaykh ʿAbd al-Hādī ate, Allāh Most High pulled him upwards. He stayed in this state for some time thereafter, untill another saint of the Chishtiyya order saw his state. The saint forcibly kept him with himself and gradually began bringing him down, for he was in a state of *jadhb* which can only be relieved gradually.

I previously stated regarding Shaykh Zakariyyā ﵀ that he was once observing meditation inside his secluded area of iʿtikāf whilst there was a gathering of dhikr taking place outside it. After completing dhikr, I was sitting with the Qur'ān. The iʿtikāf curtains were lifted. The Shaykh looked up and asked, "Who are you?"

"Yūsuf," I replied.

He further asked, "What is this?"

I replied, "The Holy Qur'ān."

"Which Holy Qur'ān?" he asked.

It was at this point that I realised that the Shaykh was not present in mind'. I then thought I should let our conversation flow in order for him to come down. What I did not do was remain silent, instead I said, "This is the Holy Qur'ān." When he further asked about which Holy Qur'ān it was, I replied by saying that it was the Holy Qur'ān without the translation. By this time, he had come down. "Right, okay," he said, as he understood.

So, he failed to understand what is meant by the 'Holy Qur'ān', and despite lifting his head from dhikr and meditation, he was still fully engrossed in his dhikr.

This saint took Shaykh ʿAbd al-Hādī ﵀ with him and brought him down gradually. He then redirected him towards *sulūk*. So in brief, he first became *majdhūb* and thereafter treaded the path of *sulūk*.

When Shaykh ʿAbd al-Hādī ﵀ was going through his profound state, unaware of everything, he was not prepared to stay with the saint who he met, in spite of his efforts to convince him otherwise. One night he had a dream which he related to the saint the following morning in which he was honoured with seeing the Noble Prophet ﷺ who said to him, "I will not let you be wasted like this; work is to be taken from you."

A similar state overcame our Shaykh Hāshim Ṣāḥib during which he saw Shaykh Zakariyyā ﵀, either awake [through a vision] or in a dream saying something similar to what the Prophet ﷺ said to Shaykh ʿAbd al-Hādī ﵀. A ḥadīth of the Noble Prophet ﷺ states that one should do so much dhikr that he begins to be considered insane by people. People were thinking he was insane, but the Prophet ﷺ was saying that he would not let him go to waste and that he would take work off him.

BAYʿA AND *KHILĀFA*

Hence, Shaykh ʿAbd al-Hādī ﵀ then formally pledged allegiance to Shaykh ʿAḍud al-Dīn ﵀ and received authorisation of *khilāfa* from him, after which Allāh Most High accepted him for serving the Dīn.

During the period of *sulūk* and *jadhb*, other elements made their way into the order because of the lack of sacred knowledge, owing to the decline and shortage of madrasas. But even still, as

Allāh destined for the order to last, He kept this order in motion. Subsequently, Allāh Most High revived the way of the Sunna through personalities like Shaykh Sayyid Aḥmad Barelwī, Shāh Waliyyullāh and Shāh ʿAbd al-ʿAzīz Dehlawī.

When Shaykh Sayyid Aḥmad Barelwī left Delhi and arrived at Phūlat where Shāh Waliyyullāh lived, they found a very learned scholar there called Shaykh ʿAbd al-Ḥayy Phūlatī. The masses accompanied Shaykh Sayyid Aḥmad Barelwī on this expedition. He too expressed his desire to join them, but his parents stopped him as they had high hopes for him and relied on him, since they had no-one besides him.

THE GREATEST JIHĀD IS OBEDIENCE TO ONE'S PARENTS

Shaykh Sayyid Aḥmad Barelwī saw that the father was stopping the son from accompanying him, whilst the son was insistent upon joining the expedition. Thus, he decided that although jihād is a part of religion, the ultimate obligation is to obey one's parents. "And your father is not prepared to let you go, thus you should not go," he advised.

It was quite similar to a Companion who enquired from the Noble Prophet, saying, "O Messenger of Allāh! I would like to join you for jihād." The Prophet asked, "Are your parents alive?" He replied in the affirmative, at which the Prophet instructed, "Then perform jihād with them (i.e. your jihād is that you go and stay with them)."

Shaykh Sayyid Aḥmad Barelwī ﵀ advised him to stay with his parents, as they were stopping him from going. After Shaykh Sayyid Aḥmad Barelwī ﵀ left, Shaykh ʿAbd al-Ḥayy ﵀ would not eat or drink. He did nothing but cry day and night. When his parents saw him in this state, they told him that if he continued in this way, he would end up dying and that it would be better for him to go [with the expedition].

Because he was a very learned scholar, he was appointed the muftī and qāḍī of the expedition. All the edicts he issued and the judgements he rendered during this expedition have been narrated.

All I wanted to narrate here is that when Shaykh Sayyid Aḥmad Barelwī ﵀ appointed Shaykh ʿAbd al-Ḥayy ﵀ to the judicial post of a qaḍī and muftī who would pass judgements, he also gave him the responsibility of appointing others for various posts elsewhere. Along with all this, he gave Shaykh ʿAbd al-Ḥayy ﵀ the authority of rectifying anything within their system or his own actions which seemed contrary to the sunna.

Now, despite the fact that he was the disciple of Shaykh Sayyid Aḥmad Barelwī ﵀, when he heard this from his spiritual mentor, he replied, "If I see anything contrary to the sunna from you, I will not stay with you."

The masses were selflessly devoted to Shaykh Sayyid Aḥmad Barelwī ﵀. There was a very successful merchant in Patna who used to send three hundred and sixty outfits for him on the first of Muḥarram annually. Just as Aḥmadabad was renowned for the textile industry, in those days Patna, a city of Bihar, was famed for producing quality clothes. Boxes upon boxes would be sent for him, stating that it is my desire for you to wear a new outfit daily. Thus, Shaykh Sayyid Aḥmad Barelwī ﵀ would wear a new outfit

everyday and gift the previously worn outfit to someone else. So, this was the divine acceptance Allāh Most High granted him.

Shaykh Sayyid Aḥmad Barelwī ﵀ got married during this trip. On one day, ṣalāh was delayed as the congregation had to wait for him. On the second day, they had to wait again. On the third day, Shaykh ʿAbd al-Ḥayy ﵀ said to his spiritual mentor who was an imām of such great calibre, "Either the worship of Allāh will take place or enjoying marriages," in the presence of the whole congregation.

This was how they revived the path of the Sunna which had diminished. May Allāh enable us to revive the Sunna. May Allāh Most High take work from us just as the Noble Prophet ﷺ told Shaykh ʿAbd al-Hādī ﵀ that there is work to be taken from him. And, may He take work from our children, families and progeny.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

THIRTY-FIVE

SHAYKH ʿABD AL-BĀRĪ ﵀

○

DATE OF DEATH: 6th or 28th Muḥarram or 11th Shaʿbān 1226 AH
PLACE OF BURIAL: Amroha, district Moradabad

SENDING REWARD FOR THE SAINTS OF THE ORDER

I will briefly mention the saint to be discussed in today's gathering, as he will also be waiting. The booklet which contains the practices of this order states that one should recite Sūra Yāsīn for [the reward of] the saints of the order. If you are amongst those who do so, they will be familiar with you, and if you recite punctually, they will remember you even more.

SEEING THE NOBLE PROPHET ﷺ IN A DREAM

I had a room-mate at Saharanpur called Shaykh Furqān Bāra Bankwī. His maternal uncle is well-known amongst the tablīghī brothers. He is the nephew of Brother Khālid ʿAlīgarhī of Aligarh Muslim University. He once fell extremely ill with a severe fever and had not eaten.

After finishing my studies late at night, I prepared some tea for him. He got up and began crying. I assumed that he was crying because he was ill and weak, and thus I consoled him.

He calmed down after a short while and then told me his

practice was to invoke peace and blessings upon the Prophet ﷺ a certain amount of times before sleeping. He mentioned a very small number, probably twenty-five. He said that he could not invoke blessings on that night, because of his illness, and he saw the Noble Prophet ﷺ in his dream. "Why do you cry over this? It is something to be happy about, knowing that the Prophet ﷺ remembered you. You invoke peace and blessings upon him on a daily basis, but were unable to last night, so he ﷺ came [in your dream] to visit you," I said.

DARUL ULOOM APPEARING AS A BRIGHT STAR

Those who have passed away recognise those who send them the reward of recitation of the Qur'ān and other acts of worship, and even those above who did not recognise the senders in their lifetimes recognise these places.

We used to have a student here from London called Abdāl Miā who would stay here during the holidays. He once related his dream to me in which he saw his late paternal-aunt who told him, "I know your Darul Uloom."

He asked her, "How do you know our Darul Uloom when you passed away in Bangladesh?"

She replied, "Just as you people recognise the different stars above, we too see from above the places that shine with light, one of which is your Darul Uloom."

SHAYKH ʿABD AL-BĀRĪ رحمه الله

The saint of today's gathering, Shaykh ʿAbd al-Bārī Amrohī رحمه الله, will also be waiting. He was the spiritual mentor of Shaykh ʿAbd

al-Raḥīm Wilāyatī, regarding whom I mentioned that he initially pledged allegiance to Shaykh Raḥm ʿAlī Sādhorī. After Shaykh Raḥm ʿAlī Sādhorī passed away, Shaykh ʿAbd al-Raḥīm Wilāyatī pledged allegiance to Shaykh ʿAbd al-Bārī. After his demise, he pledged allegiance to Shaykh Sayyid Aḥmad Barelwī when he passed by on his travels. I previously mentioned the incident of him and his attendant with Shaykh Sayyid Aḥmad Barelwī.

AN ATTENDANT OF SHAYKH ʿABD AL-BĀRĪ

I mentioned his name to be Ghulām Rasūl. Actually, his name was ʿAbdullāh Khān. He questioned him, "Tell me, your connection with Allāh is very strong, so why then did you pledge allegiance to him? Your connection is stronger than that of whom you pledged allegiance to." He replied, "Never mind connections (*nisba*), I received and acquired ṣalāh through him."

THE ORDERS OF TAṢAWWUF

Because the orders of Taṣawwuf had gradually become very distant from the Sunna and had lost the colour of Sunna, when he returned to his home town, Panchlāsa (where the grave of Shaykh Raḥm ʿAlī Sādhorī is located), he gathered the people (who had gathered due to his return anyway) solely to announce, "We used to celebrate the 'urs [commemoration of a saint's death anniversary] of our spiritual mentor and it would also take place before my arrival. After I arrived, I really promoted it. However, Shaykh Sayyid Aḥmad Barelwī came and informed us that it is a bidʿa [innovation]. Thus, we should let go of this impermissible

practice as it is a bidʿa." Everyone got up and dispersed, saying, "He is not a ḥājī but a pājī (scoundrel)."

TAṢAWWUR AL-SHAYKH

Not only did he purify the orders, but he would not tolerate wavering from the Sunna in the slightest. When he first pledged allegiance to Shāh ʿAbd al-ʿAzīz ﵀ and began his prescribed dhikr and practices, Shāh ʿAbd al-ʿAzīz ﵀ instructed him to exercise taṣawwur al-shaykh. Shaykh Sayyid Aḥmad Barelwī ﵀ replied, "If *sulūk* and ṭarīqa depends on *taṣawwur al-shaykh*, then I will discontinue everything henceforth, for this will lead me to shirk." This was how frank he was when speaking to his spiritual mentor.

Taṣawwur al-shaykh is to visualise one's spiritual mentor in the heart. It is prescribed as a cure [from ailments]. It is prescribed to release the heart from the love of a beloved one, and its effectiveness in this regard is unmatched. It is normally specifically prescribed; otherwise, there are other cures for this ailment apart from this.

However, there is another *taṣawwur al-shaykh* that occurs of its own accord without any evocation. I had a classmate during my Mishkāt year and final year of ḥadīth at Maẓāhir al-ʿUlūm [Saharanpur] called Shaykh Shabbīr Aḥmad Barelwī. He had a wife and children, and worked at a factory in Aḥmadabad. He studied there [Aḥmadabad] under a pathān scholar till Mishkāt and thereafter enrolled at Maẓāhir al-ʿUlūm. He would look after my bench, books and exercise books whenever I came late.

Shaykh Shabbīr Aḥmad was from Bans-Bareli. He once expressed a worry of his to me by saying that for the past few days, whenever he started ṣalāh, as soon as he recited *Allāhu Akbar*, his shaykh would appear before him. He said, "I try my utmost best

to ponder over the meaning of the recitation, but all that seems to come to me is my shaykh."

Shaykh Sayyid Aḥmad Barelwī

This type of *taṣawwur* is involuntary. Shaykh Sayyid Aḥmad Barelwī once cast his spiritual attention on one of his disciples. Subsequently, when he left the room, all he could see was his spiritual mentor to his right and left, and in front of him. He uttered, "My spiritual mentor and guide." Someone asked him what had happened. He replied that all he could see in all four directions was his Shaykh, Sayyid Aḥmad Barelwī. This *taṣawwur* would occur to him involuntarily. What a great statement Shaykh Sayyid Aḥmad Barelwī made! He said, "You picture a dog like me?!!" This statement brought an end to the disciple's condition.

I related the incident of Shaykh Zakariyyā on numerous occasions. I would push his wheelchair at great speed from the old student campus to his house (*kaccha ghar*). The congregation and children would follow behind, and so would the dogs of the locality. Dogs tend to chase after someone who runs. When the dogs would catch up whilst barking, the Shaykh would address them, saying, "Your brother [referring to himself] is sufficient here alone. Why do you trouble yourself? Go home." This would be an everyday scenario.

Similarly, Shaykh Sayyid Aḥmad Barelwī told his disciple to stop picturing a dog like him. Only Allāh knows what state he was in when he uttered this, but the disciple was certainly relieved of his condition; no longer did he picture Shaykh Sayyid Aḥmad Barelwī.

I have previously mentioned that during this expedition of Shaykh Sayyid Aḥmad Barelwī, over forty thousand Hindus

converted to Islām, three million Muslims pledged allegiance to him, and it is stated that millions of Muslims were rectified. Shiahs who occupied entire areas became Sunni during this expedition of Shaykh Sayyid Aḥmad Barelwī ؒ.

REPENTANCE FROM SHIAISM

How would this happen? Well, Shaykh Sayyid Aḥmad Barelwī ؒ was once delivering a speech in the main Akbarī Masjid of Delhi on the virtues of the Four Caliphs, whilst three staunch Shiahs sat listening amongst the gathering of thousands. The three then stood up in the midst of this huge congregation and began laughing aloud, whilst Shaykh Sayyid Aḥmad Barelwī ؒ was making a mention of the virtues of Sayyidunā Abū Bakr ؓ and Sayyidunā ʿUmar ؓ. Shaykh Sayyid Aḥmad Barelwī ؒ exclaimed IllAllāh loudly causing one of them to drop on the spot as if he was shot. The second tried to escape, but fell by the water tank and the third dropped by the stairs.

Shaykh Sayyid Aḥmad Barelwī ؒ ordered for them to be brought forward and treated. All three were unconscious. Thereafter, he ordered for them to be told to offer ʿishā' prayers with everyone else prior to leaving. After ʿishā', they came and held the feet of Shaykh Sayyid Aḥmad Barelwī ؒ as they cried and repented from Shiaism. Miracles like this occurred everyday. Allāh Most High purified entire regions of Shiahs through Shaykh Sayyid Aḥmad Barelwī ؒ.

In a similar manner, the effort of Tablīgh is proving itself to be very effective. How did this group start? The paternal grandfather of Shaykh Zakariyyā ﵀, Shaykh Muḥammad Ismāʿīl ﵀, lived by the Bangla Masjid of the Tablīghī Markaz. He would stay on a bedstead outside the masjid. The route from Mewāt to the city along which people would come to the city in search for employment, ran past the masjid. “Where are you going?” the Shaykh would ask those passing. They would tell him that they were in search for work at which he would reply, “What will you gain from work besides roti [chapatti]? Come, I will give you roti. Come and sit in the masjid and study.” He would invite them into the masjid, provide them with food and drink, and teach them about religion. This was how Tablīgh was initiated.

CALLERS TOWARDS ṢALĀH

Then when Shaykh Ilyās ﵀ took up the work... Shaykh Zakariyyā ﵀ states in [his commentary of] Ṣaḥīḥ al-Bukhārī, in the Book of Adhān where there is a mention of a consultation amongst the Companions regarding which method should be adopted to invite people towards ṣalāh (by beating a drum, blowing a conch or lighting a fire etc). His uncle’s companions suggested that every group should carry a flag with them for people to recognise them to be callers to ṣalāh. He says that his uncle left the decision pending until he arrived at Nizāmuddīn.

Shaykh Zakariyyā ﵀ states that when he went and the question was put to him, he replied telling his uncle that the use of a flag to call people to ṣalāh has already been rejected. One of the suggestions [at the time of the Noble Prophet ﷺ] besides beating

a drum, blowing a conch or lighting a fire, was to raise a flag high for people to be notified of ṣalāh times.

Shaykh Zakariyyā ﵀ argued that how can something which has been rejected in the gathering of the Prophet ﷺ be used to call people towards ṣalāh?

So, Shaykh Ismāʿīl ﵀ would invite people to the masjid and teach them how to offer ṣalāh. But their kalima [statement of faith] was incorrect, thus the kalima was set as the first principle [of Tablīgh]. Kalima was the first principle and thereafter ṣalāh. Then, Shaykh Iḥtishām al-Ḥasan Kandhalwī ﵀ who spent a long time with Shaykh Ilyās ﵀, wrote a book, titled, "Muslim degeneration and its only cure" which is published at the end of *Fadhā'il e Aʿmāl.*

THIRD PRINCIPLE: QUR'ĀN

The third of the written principles after kalima and ṣalāh was Qur'ān. Regular recitation of the Holy Qur'ān and learning to recite with tajweed was a principle in itself.

SEVENTH PRINCIPLE: ABSTINENCE FROM THAT WHICH IS FUTILE

These were the principles of Tablīgh which were not confined to a particular number by the founders of this effort; not one, nor seven, nor six. Rather, the principles which they focused on later developed into established points like kalima, ṣalāh, seeking knowledge (ʿilm), dhikr, ikrām al-muslimīn [kindness to the Muslims] and Tablīgh [propagation]. Along with these, there was a seventh principle: abstinence from everything which does not

concern one. This meant that propagation should be done within the boundaries of these six principles and nothing else.

May Allāh Most High employ us for the service of His religion and may He enable us to benefit from the spirituality of these saintly predecessors.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

THIRTY-SIX

SHAYKH SHĀH ʿABD AL-RAḤĪM FĀṬIMĪ

DATE OF DEATH: 27th Dhū ’l-Qaʿda 1246 AH
PLACE OF BURIAL: Pangtār Mulk Wilāyat

Shaykh Shāh ʿAbd al-Raḥīm Fāṭimī, who was from a sayyid [descendant of the Prophet ﷺ] family in Afghanishtan, was the spiritual mentor of Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī. He travelled to India to acquire the knowledge of Taṣawwuf and spirituality.

He pledged allegiance to a saint of Panjlāsa of Punjab called Shaykh Shāh Raḥm ʿAlī Sādhorī in the Qādiriyya order and attained perfection in *sulūk* through his teachings. After the demise of Shaykh Shāh Raḥm ʿAlī Sādhorī, Shaykh Shāh ʿAbd al-Raḥīm Fāṭimī moved to Amroha where he pledged allegiance to Shaykh Shāh ʿAbd al-Bārī, one of the high ranking saints of the Chishtiyya order, and also perfected *sulūk* according to his order.

When Shaykh Shāh ʿAbd al-Bārī passed away he came to his own area, Lohari, UP, and began his work.

SHAYKH SAYYID AḤMAD SHAHĪD

Shaykh Sayyid Aḥmad Shahīd’s tour of those areas, including Saharanpur and Thānabhawan, was the cause of a great revolu-

tion. What a great tour it must have been! It reminds one of the spiritual efficaciousness of Khwāja Muʿīn al-Dīn Chishtī ﷺ centuries later. Thousands of non-Muslims embraced Islām during his travels and millions of Muslims pledged allegiance to him.

His tours covered the areas of UP, Punjab, and all areas of the Sarhad province. Not only would they focus on pledging allegiance and spiritual guidance, they would also lay emphasis on enjoining the good and forbidding evil.

Shaykh Shāh ʿAbd al-Raḥīm Wilāyatī ﷺ pledged allegiance to Shaykh Sayyid Aḥmad Shahīd ﷺ himself and also sent for [his disciple] Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ﷺ, who was giving water to his horse at the time, and who [upon hearing the message] went into a profound spiritual state. Both shaykh and disciple became attendants of Shaykh Sayyid Aḥmad Shahīd ﷺ, although Shaykh Shāh ʿAbd al-Raḥīm Wilāyatī ﷺ is considered from the prominent saints.

Shāh ʿAbd al-Raḥīm Wilāyatī ﷺ had an attendant called ʿAbdullāh Khān who himself had acquired immense spiritual efficacy through his spiritual struggles and exercises. If someone would come to him asking for amulets [taweez] because they were childless, he would write out amulets for them and also tell them whether they would have a daughter or a son. Allāh Most High had favoured him immensely, for whatever he said would transpire. He has many well-known miracles to his name.

ʿAbdullāh Khān once asked his spiritual mentor (Shāh ʿAbd al-Raḥīm Wilāyatī ﷺ), "I find one thing quite astonishing. That is that Allāh Most High showed me both your nisba and the nisba of Shaykh Sayyid Aḥmad Shahīd ﷺ in the form of two sceptres. The more luminous of the two was your sceptre. The sceptre of Shaykh Sayyid Aḥmad Shahīd ﷺ was dimmer than yours. Hence, if you possess a stronger nisba than him, why did you pledge

allegiance to him? Furthermore, why do you consider yourself amongst his undistinguished attendants?"

Shāh ʿAbd al-Raḥīm Wilāyatī رحمه الله replied, "Never mind *nisba*." Actually, when he was with his first mentor in Panjlāsa, he began acting upon what he learnt from him. But when Shaykh Sayyid Aḥmad Shahīd رحمه الله arrived, he corrected them by informing them what practices were bidʿa, for he was accompanied by great scholars. The most learned scholars of this time were with him. Thousands accompanied him in his expedition and they would seek evidence for everything from the Qur'ān and Sunna. Only then did they realise that the ṣalāh they offered and the fasts they observed were incorrect. He replied, "Never mind nisba, it was through him that I learnt the correct [method of] of ṣalāh and ṣawm."

From this we learn that the *mīlād* celebrated by Ḥājī Imdādullāh رحمه الله was a continuation of what was happening previously, and then rectified by Shaykh Rashīd Aḥmad Gangohī رحمه الله. That is why when Shaykh Rashīd Aḥmad Gangohī رحمه الله was questioned about his practices being contrary to those of Ḥājī Imdādullāh رحمه الله, he replied, "The allegiance I pledged to Ḥājī Imdādullāh رحمه الله was of Taṣawwuf and *sulūk*, not Sharīʿa."

And this is exactly why Shaykh Rashīd Aḥmad Gangohī رحمه الله issued an edict opposing the written work of Ḥājī Imdādullāh رحمه الله based on the 'Seven Rulings'. The relationship between the shaykh and his disciple remained intact despite their differences.

Quite similarly, Shāh ʿAbd al-Raḥīm Wilāyatī رحمه الله said that his ṣalāh and ṣawm was corrected by Shaykh Sayyid Aḥmad Shahīd رحمه الله, thus he joined his expedition and was martyred at Balakot.

THE PRESENCE OF SAINTS IS LIKE ALEXANDER'S WALL

The entire world's Muslim population, and not only the Muslims of India, are indebted to the family of Shāh Waliyyullāh رحمه الله. Presence of saints like Shāh Waliyyullāh Muḥaddith Dehlawī رحمه الله is like Alexander's Wall. Just as the wall constructed by Alexander fettered the mischief of Gog and Magog, countless corruptions are held back by the mere presence of saints. Only after saints depart from us and corruptions surge into the world do we realise it was through the blessings of their presence that numerous calamities were held back.

SHĀH WALIYYULLĀH رحمه الله

Only three years after the demise of Shāh Waliyyullāh رحمه الله, it was announced that states including Banaras, Bihar, Bengal, Orissa and Ghazipur have been gifted to the East Indian Company. Each one of these states was larger than England.

History records that there was no battle or any type of sale or purchase. The family of Shāh Waliyyullāh رحمه الله saw shortly after his demise that state after state was being lost. Finally, the colossal Mogul Empire dwindled till its rule was limited to Delhi alone, and even that was ruled by Bahādur Shāh Ẓafar in the capacity of a servant of the East Indian Company.

Bahādur Shāh Ẓafar was a pious man, but what could the poor man do besides complain to himself? He said:

ظفر اس وقت ہے تو کیوں خاموش غنچہ کے مانند
کہ تجھے یاد آئے یہ اشعار چند

He expresses his complaints in his poems:

دل کے پھپھولے جل اٹھے سینے کے داغ سے
اس گھر کو آگ لگ گئی گھر کے چراغ سے

The Battle of Palāsī was the beginning and end of everything. I mentioned that the Battle of Shāmlī took place in 1857, exactly a hundred years after the Battle of Palāsī which took place in 1757.

Siraj al-Dawla was defeated by the British. Subsequently, a few years later, when Tipu Sulṭān was also defeated, the general there named Ḥārith or Hurayth announced: "Now it is us who rule over India." Although the entire country was still under Mogul rule, the battle of Palāsī was decisive. Thereafter, all these regions began falling to the East Indian Company.

Shāh ʿAbd al-ʿAzīz Muḥaddith Dehlawī ﵀ saw that they had lost such a great empire with governments falling one after another and that the remaining states (Banaras, Bihar, Bengal, Orissa and Ghazipur) were being gifted to them on a plate, thus he prepared his servants.

One of those who pledged allegiance to Shāh ʿAbd al-ʿAzīz Muḥaddith Dehlawī ﵀ was Sayyid Aḥmad Shahīd ﵀ who started a movement whereby large-scale religious reforms took place. Furthermore, final results lie in the hands of Allāh Most High, but his accomplishments resulted in him achieving martyrdom in the court of Allāh at Balakot. The saint being discussed in today's gathering, Shāh ʿAbd al-Raḥīm Wilāyatī ﵀, was also martyred. Their responsibility was to fulfil their obligation and results lie in the hands of Allāh.

Even Sayyidunā Ḥusayn ﵁ had no control over the outcome; it was in the hands of the ultimate Owner. Similarly, Sayyid

Aḥmad Shahīd ﵀ and Shāh ʿAbd al-Raḥīm Wilāyatī ﵀ were both martyred at Balakot.

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THIRTY-SEVEN

SHAYKH MIĀ JĪ NŪR MUḤAMMAD JHANJHĀNAWĪ ﵀

○

DATE OF BIRTH: 1201 AH
PLACE OF BIRTH: Jhanjhāna
DATE OF DEATH: 4th Ramaḍān 1259 AH or 1309 AH
PLACE OF BURIAL: Jhanjhāna

Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ﵀ was the spiritual mentor of Ḥājī Imdādullāh ﵀. In order to keep himself discreet so that nobody would come to know of him, he chose an occupation and stuck with it throughout his life. This occupation was teaching at maktab. His condition was such that...

THE EFFECT OF A SINGLE MOMENT'S SPIRITUAL ATTENTION

He was once teaching at maktab when his disciples arrived. Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ﵀ took them into a room to impart some dhikr and other exercises to them. The door was slightly open and the children at the maktab peeped through. They saw that Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ﵀ was sat with his eyes shut and head lowered, and his guest disciples sat in the same way. He was directing his spiritual attention on them.

One of the maktab students encouraged his classmates to sit in the same manner, and so the children sat in the same way with their eyes shut. In the meantime, Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ﷺ returned from the room to see one of the students acting as a shaykh, directing his spiritual attention to the others. Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ﷺ called the student to sit in front of him. The child sat for a short while and went into a profound state, screaming loudly.

He says that his directing of spiritual attention for a short while caused his whole body to be filled with a burning sensation, feeling as if his body was on fire, "...and I do not know what would have happened if he had not moved me from there." He further says, "Whenever I lie in my bed covering my head and face with my quilt, on a really dark chilly night following this incident, I can perceive how the twigs and leaves of so and so neem-tree, [name of a tree] are fluttering because of the [blowing] wind and its direction." In other words, his heart was so enlightened that visions of afar were an everyday thing for him.

Once, a huge fire broke out. Someone came and told Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ﷺ about it, so he took of his cap and gave it to the man, telling him to throw it onto the fire. It was thrown onto the fire and it extinguished it instantaneously.

THE SHAYKH'S MIRACLE

Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ﷺ was approached by someone who told him that they were from an area far away and that they were really concerned as they had not had any rainfall, thus the crops were dying out. The Shaykh was eating sugar cane at the time. "Can you chew this?" the Shaykh asked, regarding the remnant of sugar cane which is usually thrown away. Here

the man put the remainder of the sugar cane in his mouth for blessings and [over in his area] it started to rain.

His accounts are amazing. He had pledged allegiance to Shāh ʿAbd al-Raḥīm Wilāyatī ؒ. Shāh ʿAbd al-Raḥīm Wilāyatī ؒ was the guide and mentor in the Chishtiyya order and Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ؒ was the disciple and khalifa, but when Sayyid Aḥmad Shahīd ؒ toured through those regions, Shāh ʿAbd al-Raḥīm Wilāyatī ؒ pledged allegiance to him as he arrived in the area of Saharanpur. He also called for his disciple, Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ؒ, to pledge allegiance too. Sayyid Aḥmad Shahid then travelled to Balakot.

Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ؒ was a few miles away mounted on his horse while it drank water in his own village, when a messenger came and called out from the other side, "Shāh ʿAbd al-Raḥīm Wilāyatī ؒ is calling you because Sayyid Aḥmad Shahīd is here. We have pledged allegiance to him, you too come and pledge allegiance." He used to take pledges of allegiance for jihād.

These were the words of the message. But it caused Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ؒ to fall into a trance, unconscious. The messenger waited a long time for him to regain consciousness and thereafter took him. Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ؒ pledged allegiance to Sayyid Aḥmad Shahīd ؒ.

What was the pledge for? For, they called him suddenly whilst he was giving his horse water? Well, after he pledged allegiance, he joined the expedition which was directed from here (Uttar Pradesh) to Balakot, Sarhad Province. They reached Balakot but Sayyid Aḥmad Shahīd ؒ sent Shaykh Jhanjhānawī ؒ back to carry out a job.

So, Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ؒ, such a

great man of nisba, yet he kept himself understated by teaching at a maktab.

LEVEL OF ADHERENCE TO THE SUNNA

His level of adherence to the Sunna was such that someone once recommended him to listen to the na't [poetry in praise of the Prophet ﷺ] of a particular person, stating that he sings well and has a beautiful voice. "You will really enjoy listening to him," he said. Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ؒ replied, "No, I do not want to listen to him sing naʿt." "But, why?" he was asked. "There is a difference of opinion in regards to simāʿ, even when it is free of any input of musical instruments. For, one view is that one should not even listen to such naʿt as, once he begins to enjoy this type [without musical instruments], it may lead him to becoming care-free in the musical type as well, thus nodding his head with it out of pleasure." This was why he refused to listen. He also stated his reason for not listening.

This holds a great lesson for the imāms of today. Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī ؒ also stated that people occasionally appoint him to lead them in ṣalāh, he chose the more safer and more precautionary option despite the fact that the majority of muftīs permit listening to it, although some muftīs do forbid it as a preventative measure.

At this juncture, he left listening to na't for the sake of those who he lead in prayer because there is a difference of opinion in the issue, and the imām should not do anything which could potentially tarnish his reputation, hence affect his position as an imām.

This was how he understated himself by teaching at a maktab. Great personalities like Ḥājī Imdādullāh ؒ, Shaykh Shaykh

Muḥammad Thānawī and Shaykh Ḍāmin Shahīd are amongst his khalīfas.

AROMA EMANATING FROM THE GRAVE

I once visited the grave of Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī. We travelled from Saharanpur to Thānabhawan and spent a night with Shaykh Masīḥullāh Khān Ṣāḥib. We then walked from Thānabhawan to Jhanjhāna. Prior to visiting, we had heard much regarding the grave of Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī, buried years ago, but aroma emanates from it till this day.

Shaykh al-Islām Ḥusayn Aḥmad Madanī used to send his senior khalīfas to observe a forty-day iʿtikāf in the adjoining masjid to the grave of Shaykh Miā Jī Nūr Muḥammad Jhanjhānawī. Shaykh al-Islām Shaykh Ḥusayn Aḥmad Madanī also observed a forty-day iʿtikāf there himself. That particular masjid is renowned for the observance of forty-day i’tikāfs.

We also heard that it is distinguished for emitting a unique aroma that everyone can smell. We reached there at night, close to the time of ʿishā’ ṣalāh. It was pitch black without any electricity. Someone brought a lamp to show us around and opened the door to let us in. We then saw the grave which was emitting an amazingly strong aroma. All those who visit till this day say that the aroma continues emanating from the grave.

May Allāh Most High make our bodies aromatic too, and may He enable us to perform such actions which become a means of aroma for us in this world and the Hereafter.

THIRTY-EIGHT

ḤĀJĪ IMDĀDULLĀH MUHĀJIR MAKKĪ ﷀ

○

DATE OF BIRTH: 22nd Ṣafar 1233 AH
PLACE OF BIRTH: Nānota
DATE OF DEATH: 12th or 13th Jumādā ’l-Ukhrā 1317 AH
PLACE OF BURIAL: Jannat al-Maʿallā, Makka Mukarrama

بسم الله الرحمن الرحيم

Ḥājī Imdādullāh Muhājir Makkī ﷀ was the spiritual mentor of Shaykh Rashīd Aḥmad Gangohī ﷀ. He was born in Nānota and named Imdād Ḥusayn by his family members. However, his name, Ẓafar Ahmad was deducted from the year of his birth 1233 AH, just as scholars well-versed in history deduce, such as 786 from بسم الله الرحمن الرحيم. When he began studying, his teacher may not have been fond of Imdād Ḥusayn and thus began calling him Imdād Ilāhi. Ultimately, Allāh Most High made a fourth name renowned: Imdādullāh. To date he is known by this name.

He acquired his primary and secondary education in his own locality. Some have written that he studied up to *Kāfiya* [a book on Arabic syntax (nahw)], but this may be incorrect, as Shaykh Zakariyyā ﷀ has stated in his biography of Ḥājī Imdādullāh ﷀ that he studied *Mishkāt al-Maṣābīḥ* under Shaykh Shāh Qalandar Ṣāḥib.

SHAYKH SHĀH BALLĀQĪ ﵀

After reaching this stage in his acquisition of exoteric knowledge, his inclination towards esoteric knowledge became predominant until he increasingly became distant to exoteric knowledge. Finally, he became totally dedicated to acquiring esoteric knowledge, according to the wisdom of Allāh and as was also divinely indicated to him.

He once had a dream wherein he saw that he was sat in a gathering with one of his ancestors, Shāh Ballāqī ﵀, and the Prophet ﷺ was also present. Shāh Ballāqī ﵀ took his hand and put it in the blessed hand of the Noble Prophet ﷺ. He ﷺ then took his hand and put it in the hand of another saint, Shaykh Miā Jī Nūr Muḥammad Jhanjhānwī ﵀. However, Ḥājī Imdādullāh ﵀ had only heard of him, having never seen him and thus did not recognise him. He had only seen him in the dream and was not told who he was.

SHAYKH QALANDAR ṢĀḤIB ﵀

The following morning he related the dream to his teacher, Shaykh Qalandar Ṣāḥib ﵀, stating that he did not recognise the saint in whose hand the Noble Prophet ﷺ placed his hand. He described the saint to his teacher who, upon listening to the dream, very incisively instructed him to go to Lohari, saying, "Perhaps you will fulfil your objective there." He thus left for Lohari immediately.

As his gaze fell on the face of Shaykh Miā Jī Nūr Muḥammad Jhanjhānwī رحمه الله, he said to himself, "This is the very saint whose hand the Prophet ﷺ placed my hand in." Before he could even mention anything, Shaykh Miā Jī Nūr Muḥammad Jhanjhānwī رحمه الله remarked, "You are astonished by your dream?" Shaykh Miā Jī Nūr Muḥammad Jhanjhānwī رحمه الله already knew why Ḥājī Imdādullāh رحمه الله had come.

A DREAM

Just as Ḥājī Imdādullāh رحمه الله had not seen Shaykh Miā Jī Nūr Muḥammad Jhanjhānwī رحمه الله in real life before the Noble Prophet ﷺ directed him towards him, which was confirmed after waking up, an incident in exactly the same manner occurred with Ḥājī Imdādullāh رحمه الله and one of his disciples. The disciple was in India while Ḥājī Imdādullāh رحمه الله was in Makka Mukarrama. He had heard that Ḥājī Imdādullāh رحمه الله is a great saint with learned scholars as his disciples. Now, he began thinking about how difficult it will be to reach there and pledge allegiance to him, but someone encouraged him to at least give it a try. Travelling for ḥajj by sea was a perilous endeavour in those days, but nonetheless, he finally began preparing to travel.

A SPECIAL JUMPER

Amongst all the bare necessities for travelling he must have packed, he had prepared something very unique. How much love must he have possessed!

He used to rear goats and whenever a kid was born to a goat, he would remove its wool and store it away, quite similar to how we shave the hair of our newborns and perform ʿaqīqa on the seventh day after birth. What would he do with the wool?

He decided to have a jumper made for Ḥājī Imdādullāh ﷀ and take it with him. But because he thought Ḥājī Imdādullāh ﷀ may not like the usual wool in the markets, he collected the wool taken from kids and had cloth made from it. How soft must it have been? Such cloth was not available anywhere in the world, especially considering the love which went into its preparation. Thereafter, he prepared a jumper made from this cloth and set out.

The ship he travelled on was caught up in a storm a few days into the journey. I previously mentioned that only half of the ships would reach their destination. The rest would be struck by storms, either sinking or ending up at some other coast. The storm was so fierce that everyone on board was sure they were going to drown at any moment.

The disciple of Ḥājī Imdādullāh ﷀ says, "I also clung onto something hard, so I would not see the violent waves. Meanwhile, it was as though I was dreaming when a saint came and consoled me, saying, 'Why are you worrying?'

I replied, 'Look at this storm. There is no hope of survival.'

'No, no, your ship will not sink. Do not be scared and remain calm. Where is my jumper? Give it to me!'"

He had never seen Ḥājī Imdādullāh ﷀ before and, this was the first time he was seeing him in a dream. He had made the jumper exclusively for Ḥājī Imdādullāh ﷀ, and so he understood that it was a glad tiding from him. He says, "I immediately untied myself and told everyone to remain calm as we were not going to sink." They asked how this was possible when they were seconds away from death. He then related his dream to them.

A short while later, the storm subsided, and the ship continued

on its course till it finally reached Jeddah. Before reaching Makka Mukarrama, he requested his travel companions not to point out to him who Ḥājī Imdādullāh ﵀ was, be it from close or far, and not even by indication. "As I saw him in my dream, I will be able to recognise him myself," he said.

Hence, he says, "Our group reached Makka Mukarrama and we offered ṣalāh." At that time, there were four prayer mats, one for each madhhab: Ḥanafī, Mālikī, Shāfiʿī and Hanbali. He says that when he looked in the direction of the Mālikī prayer mat, he saw Ḥājī Imdādullāh ﵀ standing there. "I approached him offering salām to him and kissed his hands." In short, he saw Ḥājī Imdādullāh ﵀ in his dream and recognised him in real life.

Ḥājī Imdādullāh ﵀ found the face of Shaykh Miā Jī Nūr Muḥammad Jhanjhānwī ﵀ to be extremely luminous, just as he had dreamt. He pledged allegiance to him and began his dhikr and spiritual exercises. Thereafter, Allāh Most High enabled him to excel and reach extremely lofty ranks.

THE SHOP OF MAʿRIFA

As I mentioned, there were three saints in one masjid of Thānabhawan at one time: Ḥājī Imdādullāh ﵀, Shaykh Muḥammad Thānawī ﵀ and Shaykh Ḍāmin Shahīd ﵀. Scholars referred to this masjid as 'The Shop of Divine Cognisance (*dukāne maʿrifat*)'. But, when the storms of turmoil that engulfed India came to Delhi, they also reached Thānabhawan. Who can watch their own house ablaze in flames?

They thus fled from Thānabhawan. Ḥājī Imdādullāh ﵀ spent one and a half years moving and changing his residence on a daily basis. Although he stayed within Uttar Pradesh and Punjab, he

used to move daily. There are many famous miracles that occurred during this period.

And when Ḥājī Imdādullāh ﵀ began moving from here, how could Shaykh Rashīd Aḥmad Gangohī ﵀ and Shaykh Qāsim Nanotwī ﵀, being his most intimate attendants, possibly leave him? Wherever he would spend the night, they would reach there to meet him, even though the police were constantly searching for him.

Ḥājī Imdādullāh ﵀ was staying at a particular place when someone informed the police of his whereabouts. His host was a land-owner. On that night, a large unit of the police force surrounded the whole area. Ḥājī Imdādullāh ﵀ was very thin and weak. The beds in use there, made of rush-string, were such that they would sink in slightly when one lies on them.

Ḥājī Imdādullāh ﵀ was lying on the bed with his blanket over him. The host straightened the blanket from the side of his head, making it seem like an empty bed with a blanket spread out on it. When the police searched the area, they went straight past the bed, assuming it to be empty. Once the police had left, his companions took him quickly and rushed him to the wilderness.

On another occasion, another informer reported to the police, except that Ḥājī Imdādullāh ﵀ was actually present in front of them during the search. When the police opened the door to the stable where he was staying, they found a bed, water-jug and a prayer mat. They asked the owner of the house why these things were in the stable. He replied telling them that he would pray there if he were tending to his horses and the time for ṣalāh began, whereas in reality it was the room of Ḥājī Imdādullāh ﵀. The police thought that the information given to them was incorrect and thus they left, but the host saw that Ḥājī Imdādullāh ﵀ was in the room and was engaged in ṣalāh throughout. Many other incidents transpired in which Allāh Most High protected him.

Some of the works authored by Ḥājī Imdādullāh ﵀ are:

1. *Ḥāshiya Mathnawī Mawlāna Rūm*
2. *Gidhāe Rūḥ*
3. *Jihāde Akbar*
4. *Mathnawī Tuḥfat al-ʿUshāq*
5. *Risāla Dard Gamnāk*
6. *Irshāde Murshid*
7. *Ḍiyā’ al-Qulūb*
8. *Waḥdat al-Wujūd*
9. *Fayṣla Haft Mas’ala*
10. *Gulzāre Maʿrifat*

May Allāh Most High safeguard Islām and the Muslims through current turmoils, wherever they may be occurring.

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العٰلمين

THIRTY-NINE

SHAYKH RASHĪD AḤMAD GANGOHĪ ﵀

○

DATE OF BIRTH: 6th Dhū 'l-Qaʿda 1244 AH
PLACE OF BIRTH: Gangoh
DATE OF DEATH: 8th or 9th Jumādā al-Thāniya 1323 AH
PLACE OF BURIAL: Gangoh, district Saharanpur

بسم الله الرحمن الرحيم

Shaykh Rashīd Aḥmad Gangohī ﵀ was the spiritual mentor of Shaykh Khalīl Aḥmad Sahāranpūrī ﵀.

After receiving his primary education in his locality, Shaykh Rashīd Aḥmad Gangohī ﵀ went to Delhi to continue further studies in Arabic. Although Delhi had lost its prestige, there were still a few madrasas running. Shaykh Qāsim Nanotwī ﵀ was his fellow classmate there.

Upon returning home to Gangoh after graduation, he thought to himself that he had completed his acquisition of exoteric knowledge and that he should now focus on rectification of the inner-self. Whilst he was still preoccupieded with this concern, he had to travel from Gangoh to Thānabhawan with regard to another issue.

THE THREE SAINTS

As I previously mentioned, there were three saints in one masjid of Thānabhawan at one time: Ḥājī Imdādullāh ﵀ occupied one corner, Shaykh Muḥammad Thānawī ﵀ occupied another, and Shaykh Ḍāmin Shahīd ﵀ would be on a bed at the entrance of the masjid. When someone would enter and offer greetings, Shaykh Ḍāmin Shahīd ﵀ would ask, due to his humorous nature, "What is the purpose of your visit?" Thereafter, he himself would say, "If you have come to seek a religious ruling, go to the shaykh over there (pointing towards Shaykh Muḥammad Thānawī ﵀). If you have come to pledge allegiance to a shaykh, go to the saint in that corner (pointing towards Ḥājī Imdādullāh ﵀). If you would like to smoke hookah, then sit with us friends.

Shaykh Ḍāmin Shahīd ﵀ probably smoked hookah. The three saints would eat, drink and sit together. There was a plate of currants and dried fruit which they would consume whilst sitting together, as you occasionally sit casually with your friends snatching and taking from them jokily. This was how they sat together informally, and ate and drank.

BAYʿA

When Shaykh Rashīd Aḥmad Gangohī ﵀ reached Thānbhawan to discuss a religious ruling with Shaykh Muḥammad Thānawī ﵀, Ḥājī Imdādullāh ﵀ forbade him from discussing such religious rulings with his seniors in this manner.

Shaykh Rashīd Aḥmad Gangohī ﵀ was already considering pledging allegiance to someone. Now that he had an opportunity to carefully observe Ḥājī Imdādullāh ﵀ and speak to him in person, although he had gone to discuss a religious ruling, his

intention totally changed. Hence, he said to Ḥājī Imdādullāh that he wished to pledge allegiance to him. Ḥājī Imdādullāh instructed him to make his way to the masjid, offer two raka'āts of ṣalāt al-istikhāra, and thereafter come back and inform him further.

He then pledged allegiance to Ḥājī Imdādullāh and thought it wise to learn dhikr and other spiritual exercises from him during the few days he was going to spend there. Thus, Shaykh Rashīd Aḥmad Gangohī began his dhikr and spiritual exercises whilst in the company of Ḥājī Imdādullāh.

His desire intensified day by day and he ended up completing a period of forty days. His journey was not made with the intention of pledging allegiance, but rather for a religious ruling, but look how the wisdom of Allāh Most High came into play. Upon completing his forty days, Shaykh Rashīd Aḥmad Gangohī returned back to Gangoh. To bid him farewell, Ḥājī Imdādullāh walked a fair distance with Shaykh Rashīd Aḥmad Gangohī along the route to Gangoh, and he also authorised him with *khilāfa*.

THE JIHĀD OF SHĀMLĪ

Immediately after receiving *khilāfa*, he had not yet begun any work when the jihād of Shāmlī took place in 1857. Once Delhi was seized from Muslim control, looting and massacres began happening in the surrounding areas in order to gain control of them too.

Shaykh Rashīd Aḥmad Gangohī ؒ and Shaykh Qāsim Nanotwī ؒ, both young at the time, were on either side of Hāfiz Ḍāmin Shahīd ؒ at Shāmlī. When he was shot by a bullet, Shaykh Rashīd Aḥmad Gangohī ؒ took the fellow disciple of his spiritual mentor [i.e. Hāfiz Ḍāmin Shahīd ؒ] to a nearby masjid. Following his demise, he was buried in Thānabhawan. There are many incidents regarding Hāfiz Ḍāmin Shahīd ؒ.

A saint with the ability of kashf once went to the graveyard in which Hāfiz Ḍāmin Shahīd ؒ is buried and began reciting Sūra al-Fātiḥa at his grave. The saint said to his companion, "This seems like the grave of an amazing saint. As I stood to recite by his graveside, he said, 'Go from here and recite by the dead. Why do you recite by the living?'"

His companion replied, "Do you not know he was really martyred and martyrs are alive in their graves?"

The father-in-law of Shaykh Rashīd Aḥmad Gangohī ؒ was also martyred in the jihād of Shāmlī. The police searched for Shaykh Rashīd Aḥmad Gangohī ؒ for months, carrying out raids in many places. Finally, they captured him and he was imprisoned at Saharanpur where he remained on trial for a long time. After his release, Shaykh Rashīd Aḥmad Gangohī ؒ saw that three and a half thousand madrasas had been destroyed.

Prior to the major revolution that took place there, everyone was educated and their only source of education was through the madrasa system. Their academic language was Persian, and reading and writing in Persian was taught. Like Delhi, every city was home to thousands of madrasas which were open to all, both Muslims and Hindus.

Since these madrasas were abolished, a similar education system has never been established in that region to date. If they

had established an education system to replace it and replaced the many thousands of madrasas which they closed in Dehli with a similar number of schools, we could have accepted that an alternative education system was established to teach people how to to read and write. However, even now you will realise the lack of education in India and Pakistan, the ultimate cause of which is as explained.

Calcutta was home to even more madrasas, where people were taught the basics of reading and writing, than Delhi, but all these madrasas were closed.

THE MADRASA OF GANGOH

Seeing that preserving the Holy Qur'ān and Sunna is the responsibility of the scholars, Shaykh Rashīd Aḥmad Gangohī ﵀ established a madrasa at home where students would come to from all over the world to study the major collections of ḥadīth under him. He financed this madrasa based at his home for years on end, at a time when Dar al-ʿUlūm Deoband and other madrasas had not yet been established.

When this madrasa of Shaykh Rashīd Aḥmad Gangohī ﵀ flourished successfully, Shaykh Qāsim Nanotwī ﵀ inaugurated the madrasa at Dar al-ʿUlūm Deoband, upon the advice of Shaykh Rashīd Aḥmad Gangohī ﵀ himself. Six months later, the foundations of Maẓāhir al-ʿUlūm, Saharanpur, were laid. Scholars in large numbers used to travel from as far and wide as Arabia, Indonesia and Malaysia to study under Shaykh Rashīd Aḥmad Gangohī ﵀ at Gangoh.

Shaykh Rashīd Aḥmad Gangohī ﵀ used to teach the *Ṣiḥāḥ Sitta* [six authentic books of ḥadīth] all by himself in a single year. I mentioned at the Bukhārī completion ceremony that you

can imagine the quality of the lectures by the fact that Shaykh Rashīd Aḥmad Gangohī ﵀ completed the first and second volume of Ṣaḥīḥ al-Bukhārī in a period of forty days each, the notes of which were recorded by the respected father of Shaykh Zakariyyā ﵀, titled, *Lāmiʿ al-Durāri*, comprising numerous volumes. This was the condition of Shaykh Rashīd Aḥmad Gangohī ﵀ during his old age when he had become weak and formally discontinued teaching. What must have been his condition when he first began teaching in his youth?

It is for this reason that Shaykh Anwar Shāh Kashmeeri ﵀ said that Allāh Most High bestowed Shaykh Rashīd Aḥmad Gangohī ﵀ with such competence in deriving fiqhi rulings that if the fiqh (Islamic jurisprudence) of Imām Abū Ḥanīfa ﵀ were to become extinct, he would have been able to rearrange it in its original form.

LEVEL OF HIS EXPERTISE IN FIQH (JURISPRUDENCE)

There is a verse of the Holy Qur'ān which states:

وَاَنْ لَيْسَ لِلْإِنْسَانِ اِلَّا مَا سَعٰى

And that a man shall not deserve but
(the reward of) his own effort.

An objection arises regarding the reward we send in the form of physical worship and charity (*īṣāl al-thawāb*); does it actually reach the intended recipient? This verse apparently seems to negate it. Much has been written to answer this objection under the commentary of this verse.

Look at Shaykh Rashīd Aḥmad Gangohī's ﵀ expertise in excogitation. He answered the question in a single statement

upon being asked. He says that the word 'effort' mentioned in the verse referred to effort in faith (*imān*). *Allāhu Akbar*! A man can only benefit from his own faith. This means that if the entire population were to gather and try to save an individual who had not accepted faith from Hellfire, they cannot save him. "And that a man shall not deserve but (the reward of) his own effort": only his own declaration of faith can save him. May Allāh Most High elevate the ranks of Shaykh Rashīd Aḥmad Gangohī ﷺ.

Below are the names of some of his authored works:

1. *Taṣfiyat al-Qulūb*
2. *Imdād al-Sulūk*
3. *Hidāyat al-Shīʿa*
4. *Zubdat al-Manāsik*
5. *Laṭā'if Rashīdiyya*
6. *Fatāwā Mīlād wa ʿUrs* and other fatwās
7. *Risāla Tarāwīḥ*
8. *Quṭūf Dāniya*
9. *Jumuʿa fī Qurā*
10. *Rad al-Ṭughyān*
11. *Iḥtiyāṭ al-Ẓuhr*
12. *Hidāyat al-Muʿtadī*
13. *Sabīl al-Rashād*

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا ومولانا محمد وبارك
وسلم، سبحٰن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب
العٰلمين

FORTY

SHAYKH KHALĪL AḤMAD SAHĀRANPŪRĪ ﵀

○

DATE OF BIRTH: late Ṣafar 1269 AH
PLACE OF BIRTH: Anbhetta
DATE OF DEATH: 15th Rabīʿ al-Thānī 1346 AH
PLACE OF BURIAL: Baqīʿ, Madīna Munawwara

بسم الله الرحمن الرحيم

Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ was the spiritual mentor of Shaykh Zakariyyā ﵀. He was born approximately one hundred years before me, give or take two or three years. He was born in a time when Muslims had lost control of India.

FAMILY OF SAINTS

The family of Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ in Ambhetta was referred to as the "family of saints" (*pīronh ka khāndān*). Shāh Abū 'l-Maʿālī ﵀ was a great saint and the stories of Shāh Bhīkan ﵀ are renowned. His disciples used to come from Ambala. It was commonly known as the region of saints, as Sayyid Ḥasan ʿAskarī, the spiritual mentor of King Ẓafar (India's last king), was from the family of the saints of Ambhetta.

It is said that when King Ẓafar was captured and exiled to Rangoon [Burma], his spiritual mentor, Sayyid Ḥasan ʿAskarī

remained in hiding in Ambhetta for a while. As a result, the father, uncle and entire family of Shaykh Khalīl Aḥmad Sahāranpūrī رحمه الله were also arrested and questioned in relation to the whereabouts of Sayyid Ḥasan ʿAskarī, as he was the father-in-law of one of Shaykh Khalīl Aḥmad Sahāranpūrī's رحمه الله paternal-cousins. Thus, the whole family was imprisoned.

Sayyid Ḥasan ʿAskarī could not bear to see people suffering due to him, so he discreetly went and handed himself over to the police. He was later hanged. There was a tree in the wilderness close to Delhi, notoriously known for being where Indians were hanged in order to save bullets.

It is said that fifty-six thousand scholars were executed by hanging. It was an official order in Delhi for many days that anyone with a beard should be killed.

EDUCATION

Shaykh Khalīl Aḥmad Sahāranpūrī رحمه الله was born in a time of disorder when the Mogul Dynasty was nearing its demise. He studied partly in Ambhetta. As he was closely connected to the royal family, which obviously affects the families associated, he was enrolled at an English school in his childhood.

Shaykh Khalīl Aḥmad Sahāranpūrī رحمه الله studied English at the school for a while and thereafter, as Allāh Most High had made him of a sound disposition and was to employ him for the service of sacred religious knowledge and ḥadīth, he himself developed an aversion to this knowledge and thus left it, turning towards religious knowledge.

His maternal uncle, Shaykh Shāh Muḥammad Yaʿqūb Ṣāḥib, was the first headteacher at Deoband. The founder was Shaykh Qāsim Nanotwī رحمه الله, but the first ever headteacher was Shaykh Shāh

Muḥammad Yaʿqūb Ṣāḥib. Six months after the inauguration of Dar al-ʿUlūm Deoband, the foundations of Maẓāhir al-ʿUlūm were laid at Saharanpur. Maẓāhir al-ʿUlūm was founded under the name of Madrasa ʿĀliya Islāmiyya ʿArabiyya by Shaykh Maẓhar Ṣāḥib.

Shaykh Maẓhar Ṣāḥib was also a maternal uncle of Shaykh Khalīl Aḥmad Sahāranpūrī ﵀. Thus, one of his uncles was the headteacher at Deoband and the other was the founder of Maẓāhir al-ʿUlūm. Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ initially studied for a few years at Deoband with one of his uncles, whereafter he went to Saharanpur to study the books of the final years.

DAWN OF HIS TEACHING CAREER AND BAYʿA

After graduation, he taught at Deoband for six years before moving on to teach at Saharanpur for the remainder of his life. He had abandoned studying English and began his study of Arabic even before moving to Saharanpur, and now he felt a desire to traverse the path of Taṣawwuf.

Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ sought the advice of Shaykh Qāsim Nanotwī ﵀ about his desire to pledge allegiance to someone but not being sure of whom to. He told him he had him [i.e. Shaykh Qāsim Nanotwī ﵀], Shaykh Rashīd Aḥmad Gangohī ﵀, and two other saints in mind. Shaykh Qāsim Nanotwī ﵀ gave him a lengthy lecture stating, "At this moment in time, there is nobody greater than Shaykh Rashīd Aḥmad Gangohī ﵀, thus you should pledge allegiance to him." Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ then requested Shaykh Qāsim Nanotwī ﵀ to speak with Shaykh Rashīd Aḥmad Gangohī ﵀ on his behalf.

Later, when Shaykh Qāsim Nanotwī ﵀ once travelled to Gangoh, Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ also arrived there and reminded him of the promise he had made to speak

with Shaykh Rashīd Aḥmad Gangohī ﵀ on his behalf. Hence, he spoke to Shaykh Ganoghi and Shaykh Khalīl Aḥmad pledged his allegiance.

THE ENTIRE ḤARAM WAS FILLED WITH LIGHT

Allāh Most High made him excel to such an extent that he once went on ḥajj. Shāh Muḥibullāh Ṣāḥib, one of the saints of Makka Mukarrama of that time, was looking down and reading *Dalā'il al-Khayrāt* in the Ḥaram, with Shaykh al-Islām Shaykh Ẓafar Aḥmad Thānawī ﵀ (of Pakistan) by his side. Suddenly, he left what he was doing and said, "What has happened? The entire Ḥaram has been filled with light."

A similar statement was made by Shaykh Faqīr Muḥammad Ṣāḥib, a khalīfa of Shaykh Muḥammad Thānawī ﵀, when my cousin brother (paternal aunt's son) Brother Yūsuf Warāchiya went to visit him in hospital. Shaykh Faqīr Muḥammad Ṣāḥib used to cry excessively. He used to perceive the divine light that descends on the Holy Kaʿba for those performing ṭawāf or offering ṣalāh. He himself used to say that he could perceive the divine light descending for each individual person [around the Holy Kaʿba]. He would have his sight constantly fixed on the Holy Kaʿba at all times, with tears flowing from his eyes.

So, Shaykh Muḥibullāh left the book [Dalā'il al-khayrāt] he was engaged in reading and said, "What has happened? The entire Ḥaram has been filled with light." Shaykh al-Islām Ẓafar Aḥmad Thānawī ﵀ was left amazed and enquired, "What is it? Have you seen something?" Meanwhile they noticed Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ approaching them. As Shaykh Muḥibullāh met with him, he said, "Ask him [Shaykh Ẓafar Aḥmad Thānawī ﵀]

what I was just mentioning to him. I was engaged [in reading] when I perceived the whole of Ḥaram filling with light."

It was during this trip that Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ received *khilāfa* from Ḥājī Imdādullāh ﵀. Although he pledged allegiance to Shaykh Rashīd Aḥmad Gangohī ﵀, he got to meet Ḥājī Imdādullāh ﵀ and also received *khilāfa* from him.

Allāh Most High selected Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ to serve in every field; be it in the field of jihād and elevating the word of Allāh, in politics or refuting falsehood. The best foundational books on refuting falsehood have been written by him. He wrote *Miṭraqat al-Karāma ʿalā Madh'hab al-Imāma*. He authored works refuting Shiahs and all deviant sects. He also compiled fatāwa [religious edicts].

REFUTING DEVIANT SECTS

Those who saw Muftī Maḥmūd Gangohī ﵀ here, well his temperament of refuting falsehood stemmed from Shaykh Khalīl Aḥmad Sahāranpūrī ﵀.

When Shaykh al-Hind [Maḥmūd Ḥasan Deobandī] ﵀ passed away, Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ was attending a debate with Shiahs in Amroha. It was there that he received news of the death of Shaykh al-Hind ﵀.

THREE SUPPLICATIONS

At the time of Shaykh Khalīl Aḥmad Sahāranpūrī's ﵀ birth, Muslims were losing control of India. In the later years of his life when he migrated to the Holy Lands of Makka Mukarrama and Madīna Munawwara, he found the conditions there to be

deteriorating too. For many years, the route between Makka Mukarrama and Madīna Munawwara had become perilous. All travellers would either be looted or killed, apart from the odd group who would luckily reach their destination safely.

Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ states that when he presented himself at the *Multazam* [portion of the Holy Kaʿba from the Black Stone until the door of the Kaʿba], he supplicated, "O Allāh! The Master of Both Worlds ﷺ said that You answer all supplications which are made at this place, thus I supplicate before you asking for three things."

Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ says regarding himself that Allāh Most High once offered him three things: "Do you desire for fame or children?" He replied, "O Allāh! I desire children."

When I myself decided on marrying for a second time, I considered my decision to be correct, for it was the same thing Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ asked from Allāh.

So, Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ offered three supplications at Multazam. Firstly, he supplicated Allāh, begging, "O Allāh! Makka and Madīna are both your Ḥarams [sanctified lands] but people are unsafe here. Establish an exemplary government which will establish peace and safety." Consequently, Allāh Most High established safety and the Saudi family took control. The lands are secure even to date, and may Allāh keep it so until the Day of Judgement.

The second supplication was in relation to the completion of *Badh al-Majhūd* [commentary of Sunan Abi Dāwūd]. As he had lost his eyesight, he supplicated, "O Allāh! Let me complete Badh al-majhood myself in my lifetime."

The third supplication was that Allāh Most High grant him death in Madīna Munawwara and allow him to be buried in al-Baqīʿ. All three supplications were answered. May Allāh Most

High also answer our prayers by virtue of Shaykh Khalīl Aḥmad Sahāranpūrī ﷺ.

Some of the works written by Shaykh Khalīl Aḥmad Sahāranpūrī ﷺ are listed below:

1. Urdu translation of *Qāmūs*
2. *Hidāyat al-Rashīd ila Ifḥām al-ʿAnīd*
3. *Al-Barāhīn al-Qāṭiʿa ʿalā Ẓalām al-Anwār al-Sāṭiʿa*
4. *Maṭraqat al-Karāma ʿalā Madh'hab al-Imāma*
5. *Al-Muhannad ʿalā al-Mufannad* (*Al-Taṣdīqāt li dafʿal-Talbīsāt*)
6. *Tanshīṭ al-Adh'hān fī Taḥqīq Maḥall al-Adhān*
7. *Itmām al-Niʿam*
8. *Badhl al-Majhūd fī Ḥal Abī Dāwūd*

FORTY-ONE

QUṬB AL-AQṬĀB SHAYKH AL-HADĪTH SHAYKH MUḤAMMAD ZAKARIYYĀ MUHĀJIR MADANĪ ﷺ

○

DATE OF BIRTH: 11th Ramaḍān al-Mubārak 1315 AH
PLACE OF BIRTH: Kāndhla
DATE OF DEATH: Monday 1st Shaʿbān 1402 AH (24th May 1982), at the time of ʿaṣr prayer (3.40pm)
PLACE OF BURIAL: Jannat al-Baqīʿ, Madīna Munawwara

بسم الله الرحمن الرحيم

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ، ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا ، من يهده الله فلا مضل له ومن يضلل فلا هادي له ، ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا ونبينا ومولانا محمدا عبده ورسوله ، صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

I begin by supplicating Allāh Most High that He make these blessed days blessed for us, make them a means of securing His mercy, forgiveness and salvation from Hellfire, and enable us to value them. Āmīn.

Owing to the shortness of these nights, I thought I should keep it brief, for you people have endured much hardship to come

from various cities. You have not come to seek a religious ruling or to acquire knowledge, as it is the holiday [of Darul Uloom], but rather because we have a spiritual seat of learning. I attend to gain blessings and spirituality from the order of Shaykh Zakariyyā ﵀ and our saintly predecessors, and you also make the same effort in spite of the hardship.

I thus thought I should relate the accounts of one saint from our order everyday. May Allāh Most High allow us to benefit from their spirituality.

BLESSED BIRTH

The fortunate birth of Shaykh Zakariyyā ﵀ was in this very blessed month of Ramaḍān. He was born at 11.00pm on the 11th of Ramaḍān in Kāndhla. In one of his writings about himself, which he wrote for some particular reason, he concludes by writing his name as: "The sinful servant, Muḥammad Zakariyyā Kāndhalwī ﵀, then Gangohī, then Sahāranpūrī." He was born in Kāndhla and initially raised there. At the age of two and a half, he went to Gangoh with his parents. He began the memorisation of the Holy Qur'ān at the age of seven. When he had completed it at the age of eight, Shaykh Rashīd Aḥmad Gangohī ﵀ passed away, whereafter he moved back to Saharanpur with his father and initiated his study of Arabic.

The Shaykh says that he remembers standing in the lap of Shaykh Rashīd Aḥmad Gangohī ﵀ and playing with him as a child, whilst he stayed with his father in Gangoh. Now that his father, ShaykhYaḥyā ﵀, had moved to Saharanpur from Gangoh, Shaykh Zakariyyā ﵀ had become a Gangohī after being Kāndhalwī, and then Sahāranpūrī.

He began his Arabic studies after arriving at Saharanpur

where he studied with his father and Shaykh Ilyās ﵀, studying a number of subjects.

In those days, great emphasis was laid on studying logic and philosophy. Shaykh Zakariyyā ﵀ had studied all the subjects besides logic and philosophy. Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ once asked his father, Shaykh Yaḥyā ﵀, "Zakariyyā has probably not studied logic and philosophy until now; why?" Shaykh Yaḥyā ﵀ replied, "Shaykh! He will study them now." Thus, he studied these books quickly, when Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ himself instructed so.

ṢAḤĪḤ AL-BUKHĀRĪ ﵀ TWICE

Shaykh Zakariyyā ﵀ studied Ṣaḥīḥ al-Bukhārī and the remaining books of [ḥadīth of] the final year by his father. In particular, he studied Ṣaḥīḥ al-Bukhārī twice.

He related a dream he had to Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ in which he saw Shaykh al-Hind ﵀ telling him to study Ṣaḥīḥ al-Bukhārī with him. Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ interpreted this dream to mean that he should study Ṣaḥīḥ al-Bukhārī with him, as he was Shaykh al-Hind's ﵀ companion and assistant in every field, and his deputy in his absence. Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ told him that "Shaykh al-Hind ﵀ is currently in prison in Malta, so it means you should study Ṣaḥīḥ al-Bukhārī with me." Thus, Shaykh Zakariyyā ﵀ studied Ṣaḥīḥ al-Bukhārī a second time.

As a result of his immense respect for ḥadīth during his student years, Allāh Most High used him for exemplary services which He only takes from people every few centuries.

He says, "When I began my study of ḥadīth with *Mishkāt al-Maṣābīḥ* under my father, my father took a bath, offered two raka'āt of optional ṣalāh and supplicated for a very long time. I do not know what he supplicated, but I supplicated Allāh: "O Allāh! I have begun my study of ḥadīth very late, thus I implore you to keep me occupied therein until death." Hence, I witnessed the impact of this supplication three days prior to his demise when he asked Shaykh ʿĀqil Ṣāḥib (may Allāh lengthen his shadow) to bring the manuscript of a certain book and recite it to him.

RESPECT TOWARDS ḤADĪTH

His level of respect during ḥadīth lessons was also extremely high. He says he had vowed not to attend any lecture without ablution. He further states that if he ever had to attend the call of nature, he would nudge his classmate with his elbow and leave for ablution. He would then try to occupy the teacher until he returned, so that he did not miss any ḥadīth.

Owing to the blessings of his supplication and this respect towards ḥadīth, Allāh Most High employed him for such service of ḥadīth that perhaps nobody had a more profound understanding of ḥadīth than him.

This was understood by those who read his works, such as *Lāmiʿ al-Durārī*, *Awjaz al-Masālik* and *Al-Kawkab al-Durrī*.

A saint from Shām once came to Madrasa Ṣūlaytiyya in Makka Mukarrama. He met with Shaykh Zakariyyā ﷺ and began continuously kissing him as he cried. He told the Shaykh that he obtained a volume of his commentary on Ṣaḥīḥ al-Bukhārī, *Al-Lāmiʿ al-Durārī*, thirteen years ago. He says that he supplicated Allāh Most High, beseeching, "O Allāh! Allow me to meet the author in my lifetime," and that, all gratitude to Allāh, his supplication has been accepted.

Such a learned scholar of Shām - the centre of sacred knowledge and spirituality and home to erudite scholars to date - supplicated after every ṣalāh for thirteen years to meet the author. He cried as he told the Shaykh that his years of supplication had been accepted, by the grace of Allāh.

Shaykh Zakariyyā ﷺ authored over one hundred and ten books and each one is amazing. I can confidently say his *Awjaz al-Masālik* has the potential of being separated into hundreds of large and small treatises and works on various topics such as purity, divorce, marriage and creed etc. This is how detailed and immense a work it is.

UNIQUE STYLE

You listen to the books of his *Faḍa'il* series in Urdu, containing references to the statements of Zurqāni, ʿAynī, Hāfiz ibn Ḥajar etc. His method and style was unique. He would not use commentary on his own part as I am speaking to you now. The style of Shaykh al-Ḥadīth was as follows: He would quote a ḥadīth, followed by the

commentary of Sayyidunā Anas, Sayyidunā Abū Hurayra, other Companions etc. Thereafter, he would quote the commentary of ʿAynī, Ibn Ḥajar and others. Imagine how much time and effort went into sourcing all these opinions. Although these books are in Urdu, you will find dozens of names of ḥadīth commentators on a single page. This means that in writing every other line, The Shaykh would have referred to different books to source the opinions of each commentator.

You will get a better understanding of this by the fact that he was once trying to locate the ḥadīth:

اَلْبَلَاءُ مُوَكَّلٌ بِالْمَوْلَوْدِ مَا لَمْ يُعَقَّ عَنْهُ

Adversity remains with a newborn child
unless ʿaqīqa is performed on its behalf.

He sought various books in order to locate it. In his early days, he would do everything himself, but during his final years, he would assign the task to his attendants. There would be four or five such attendants, amongst whom were Shaykh al-Hadīth Shaykh Yunus Ṣāḥib, Shaykh ʿĀqil Ṣāḥib and my brother Shaykh ʿAbd al-Raḥīm Ṣāḥib, assisting the Shaykh in locating the ḥadīth. They remained in search of this ḥadīth for three whole days. Now think how much he went through to author these books. May Allāh Most High enable us to benefit from the spirituality of Shaykh.

The Shaykh titled himself as Kāndhalwī, then Gangohī and then Sahāranpūrī and finally Madanī. As I previously mentioned, just three days before his demise, he instructed Shaykh ʿĀqil Ṣāḥib to bring the manuscript of a book and recite it to him. Thereafter, Allāh Most High accepted the Shaykh in Madīna Munawwara and ,he was buried in the graveyard of Baqī. Shaykh Zakariyyā's

ﷺ grave is the sixth grave further up from the grave of Sayyida Fāṭima al-Zahrā' ﷺ.

May Allāh Most High benefit us with all of the Shaykh's bequeathed knowledge. Allāh Most High has affiliated us to the orders of our saintly predecessors which are uninterruptedly linked to the Master of Both Worlds ﷺ, whilst countless people are wandering freely in the world. May Allāh Most High protect us from such freedom.

AROMA FROM THE SOIL OF THE GRAVE

After we returned from the Shaykh's burial to Madrasa Sharʿiyya where we were staying, his successor, Shaykh Ṭalḥa Ṣāḥib (may Allāh lengthen his shadow), was amidst the Shaykh's attendants and those who had come to pay condolences. His clothes and body was covered with soil from the Shaykh's grave due to the burial. The room emitted a unique aroma which we assumed came from a visitor. However, we were astounded when the aroma went away as Shaykh Ṭalḥa Ṣāḥib left the room to change his clothes.

The same aroma was sensed coming from his clothes by his mother and wife when he went upstairs. The soil of his grave was naturally perfumed. Covered with soil, the outfit was kept safe as a means of blessings.

A few days later, I went to the house of my friend, Ustādh Muḥammad Yaʿqūb al-Dehlawī. The same issue was brought up. He got up at once and brought the shirt of his brother, ʿAbdullāh al-Dehlawī, asking me to smell it. I perceived it to be exactly the same aroma which would come from the body and clothes of Shaykh Zakariyyā ﷺ. (The aroma was the same as that which emanates from the Multazam and the black stone. This aroma always came from his body and clothes. Moreover, today, the same aroma

still comes from the clothes which touched his body thirty years ago. . A few months ago, a memorial "Day of Shaykh Zakariyyā ﷺ" was held by the (male and female students of) Madrasa Imām Zakariyyā ﷺ, Preston. My dear daughter, Khadīja (may Allāh keep her safe) took his clothes along with her to the event. Those who smelt them were taken aback and became compelled to saying that it seemed the same as the aroma which emanates from the veil of the Holy Kaʿba, Multazam and the Black Stone).

This was the very aroma that emanated from the clothes of Shaykh Ṭalḥa Ṣāḥib which he had been wearing at the time of descending into the grave during the burial of his father, Shaykh Zakariyyā ﷺ.

Dr Muḥammad Yaʿqūb Ṣāḥib then related to me that his brother ʿAbdullāh was also with Shaykh Ṭalḥa Ṣāḥib assisting in filling the grave with soil. As he returned home after the burial, the whole house was filled with aroma. Everyone amazingly wondered where the aroma came from. Until finally, they found it was emanating from his brother's shirt. He says that we put it away as it was at the time and, it emits the same aroma even today.

UNSCHEDULED LANDING OF THE PLANE

The first time Shaykh Zakariyyā ﷺ travelled to the UK was with British Airways in a direct six-hour flight from Jeddah to London. The Shaykh stopped eating and drinking before the flight as he normally would, to avert the need of visiting the bathroom mid-flight. But, unfortunately he experienced the need to go to the bathroom two or three hours into the flight.

He asked how much of the flight remained and was told approximately three hours. He feared becoming dizzy while

going to the bathroom in mid-flight. We too became worried as to what we should do?

Meanwhile, the captain suddenly made an announcement. The Shaykh asked us what he announced. We said the announcement was that the plane was meant to go direct to London but due to a strike in Rome, they had received instructions to take a detour to collect passengers stranded there. Thus, the plane was forced to land. The Shaykh smiled and was able to relieve himself in comfort after the plane had landed. Thereafter, the plane took off again towards its destination.

PLANE LANDS FOR FAJR PRAYER

Similarly, his second trip to the UK was in a direct flight from Zambia to London. It was scheduled to depart [from Zambia] at 8pm (ʿishāʾ time) and reach London at 7am. When the Shaykh initially heard this schedule, he began saying that it is going to be difficult to retain ablution for so long, especially being a night flight, and so was going to the bathroom and performing ablution.

By the grace of Allāh, at about 4am, the Shaykh asked whether it was dawn. We replied telling him that the time of dawn was close. "What will be of our ablution and ṣalāh?" he remarked.

We were still discussing what to do when an announcement was made that due to the excessive traffic at London airport, they would have to stay in air in London for some time, but because there was only sufficient fuel to reach London directly, they were going to land in Tunis to refuel. "What is being said?" Shaykh asked. We replied telling him the details of the announcement at which he smiled, saying, "Alḥamdulillāh, Allāh has made arrangements for our ṣalāh." Hence, with assistance, he relieved

himself, performed ablution and offered ṣalāh. The remaining travellers with the Shaykh exited the plane and offered ṣalāh in congregation.

LĀ ILĀHA ILL 'L-LLĀH RECITED ONE THOUSAND TIMES IN TEN MINUTES

Shaykh ʿAbd al-Mannān Mewāti (then Dehlawī) says that he expressed his desire to pledge allegiance to Shaykh ʿAbd al-Qādir Raipūrī ﵀ who instead told him to pledge to Shaykh Zakariyyā ﵀ instead. Thus, he reached Saharanpur, and the Shaykh took him up to the library. He says, "Before pledging allegiance I was frank in saying that I would not be able to carry out any dhikr".

The Shaykh accepted the pledge and then pointed towards a rosary with a thousand beads, instructing me to take it. He says that he took it and drew closer. The Shaykh then said, "Take a look at the clock. Now recite *lā ilāha illallāh* on every bead." He says, "The Shaykh also recited as I did. Thereafter, he completed his rosary and said, "Now look at the clock." Ten minutes had not yet passed. This was the first miracle I witnessed of Shaykh Zakariyyā ﵀.

IMMEDIATE NOTIFICATION IN INDIA OF AN INCIDENT IN ENGLAND

I once went to Batley in 1968 (or 1969) to visit someone who was possessed by jinn. I wrote amulets [*taʿwīdh*] used for burning jinn, and by the grace of Allāh, he was relieved of it. However, six or seven days after returning home, I received a letter from the Shaykh emphatically telling me to abstain from practices for

extracting jinn and burning them, for they carry potential dangers. He also repeatedly permitted me to write out his amulets.

He either learnt of my action through a vision, or a complaint was taken to him by some jinn, for jinn would attend his lectures and gatherings in abundance.

REASSURING THE TABLĪGHĪ JAMĀT IN BELGIUM

Around the year 1970, Shaykh Luṭf al-Raḥmān Sylhetī led a Bangladeshi jamāt through Rome into Belgium. They were hindered at the immigration department in relation to their visas. They were all worried and concerned.

Shaykh Luṭf al-Raḥmān Ṣāḥib says, "While we were all seated, I closed my eyes momentarily only to see Shaykh Zakariyyā ﵀ who said, "There is no reason to be worried, just relax." He says that only a few moments had passed thereafter when the [immigration] officers came and issued our visas."

DISCERNING ANXIETY

Muftī Maqbūl Aḥmad Ṣāḥib says, "I once arrived at Madīna Munawwara. Coincidently, the Shaykh asked Ṣūfī Iqbāl Ṣāḥib if there was anyone who could recite naʿt (poetry) in a melodious voice. Ṣūfī Iqbāl Ṣāḥib had mentioned my name."

He says, "The Shaykh instructed Ṣūfī Ṣāḥib to inform me that he would listen to na't at night after ʿishā' prayer. When Ṣūfī Ṣāḥib told me, I became very worried. I told Ṣūfī Ṣāḥib that I would not be able to recite in front of the Shaykh, but he said that the Shaykh had already decided for you to recite after ʿishā'

prayer. So, I began supplicating Allāh, asking him to relieve me from having to recite in front of the Shaykh."

Muftī Maqbūl Aḥmad says, "I arrived after ʿishā' prayer as was decided. As soon as the Shaykh saw me, he remarked, "I have changed my mind now."

He also says that during one of his visits, he greeted the Shaykh with salām and shook hands with him, but the Shaykh never gave him any extra attention [usually given to acquaintances]. He says, "My heart became restless because of this. Eventually, after two or three days had passed, I attended the holy grave of the Noble Prophet ﷺ and said, "O Messenger of Allāh! Shaykh Zakariyyā has forgotten me and my former recognition no longer remains. What will be of me?"

Subsequently, I attended his gathering which took place after ʿaṣr prayer. After the gathering, I also extended my hands to him whilst shaking them with those present. The Shaykh gripped my hands somewhat tightly and pulled me towards him, and said, "I have not forgotten you."

VISIONS, MIRACLES AND ADHERENCE TO THE SUNNA

When divinely chosen individuals remain in search for Allāh's pleasure making it their object through their words and actions, movement and inactivity, silence and speech, perception and meditation and every single state, then Allāh Almighty commends them by enabling them to execute out of the ordināry occurrences beyond ways and means. This is known as karāma.

The aforementioned were just a selected few from many examples; otherwise, every attendant in his presence would be making the following supplication out of awe and fear:

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ

For, whenever any attendant's heart would be wandering elsewhere, Shaykh Zakariyyā ﵀ would at once begin to recite the following poem melodiously:

بولو نسیم بولو ، بولو نسیم بولو
نگاہیں تو ملالیں،دل کہاں ہے

Speak Nasīm, speak! Speak Nasīm, speak! Let our
eyes meet, where is your heart [wandering]?

Furthermore, it has always remained the way of the people of the truth that instead of seeking these visions and miracles, they remain in search for, and to the best of their ability try to follow, those actions whereby these godly personalities are commended. Their goal is not visions and miracles.

Hence, if one observes the practical life of Quṭb al-Aqṭāb Shaykh Zakariyyā ﵀, all there is to be found in this time of decadence - owing to the proximity to the Day of Judgement- are narratives of asceticism and contentment, exercises and spiritual struggles, altruism and commiseration, dynamism and loyalty, which the readers will probably not be able to accept and instead construe it to be an exaggeration from the part of his devotees and disciples. Nevertheless, a few samples are presented for simple-natured individuals.

SECLUSION FOR STUDYING

Childhood days seem full of childishness and play, but this period of age is most momentous in determining the brilliance or dark-

ness of the future. Shaykh Zakariyyā ﷺ spent this age of his at Saharanpur in total seclusion and utter raptness in his studies.

He says, "I once lost my shoes (or they were stolen) during the days when I was staying with my father at the old-campus. I never got round to buying another pair of shoes for the next six months, for when I would visit the lavatory, I would wear the slippers allocated for that purpose or old footwear which was lying around. I never needed to leave the old-campus building."

It is worth noting that the old-campus is not a large quarter, but rather a courtyard consisting of a small masjid, library and about five [to seven] classrooms.

RESPECT FOR ḤADĪTH

The Shaykh was only seventeen or eighteen years of age when he studied his final year of ḥadīth studies. Even at that time, he had so much respect for ḥadīth that he had decided they [he and his colleague] would not recite ḥadīth to their teacher without ablution, but at the same time ensure that they did not miss any ḥadīth. They could not express this holiness to their teacher, for it violated the prohibition of the verse of the Holy Qur'ān, "So, do not claim purity for yourselves."

Hence, both class fellows decided that when either of them leaves to attend the call of nature and to perform ablution, the student present in class should engage the teacher in answering his questions till the return of his classmate. Thereafter, the lecture would continue again after his return.

In his early life, although he was totally immersed in sacred knowledge and compiling and authoring books, this exoteric knowledge did not deter Shaykh Zakariyyā ﷀ from acquiring esoteric fortunes. Rather, as soon as he graduated at the age of nineteen, the first book he authored was on the history of Taṣawwuf, called '*Mashāi'khe Chisht*'. This book on the accounts of the saints is probably unrivalled in its concision and authenticity. In short, he developed this balance of writing on topics of exoteric knowledge and esoteric knowledge from the outset which in turn was the cause of his attachment with both circles [of exoteric and esoteric knowledge].

His abstinence from the world was of such nature that when he stepped into the field of writing after graduation and began to accept wages from the madrasa upon being advised by some saintly elders because of his father's burden of debt, not only did he discontinue the wage [after paying off the debt], but he paid back all the previous wages.

SHAYKH ZAKARIYYĀ ﷀ AND ROYALTY

The outset of his writing career began at the age of fourteen during his student years and ended two to three days before he passed away. His authored works total more than one hundred, of which some consist of thousands of pages, like *Awjaz al-Masālik*.

Despite all this, he gave everyone the right to publish his accepted, commonly published and copious works and never copyrighted them. Moreover, he would encourage those publishing his books by covering the cost of a few thousand copies and having them distributed by the publishers themselves. In this

manner, without exaggeration [on my part], he would distribute millions of rupees worth of books.

CONDITIONS OF TRAVEL

His most important condition during his final trip to England and Africa was that he would pay for his airline tickets and the tickets of his companions. He also stipulated that he would not accept any gifts from anyone. Hence, he never accepted any gifts from anyone during both his trips [to the UK].

GENEROSITY

His level of munificence was such that he alone was responsible for many families. Besides that, if there was ever a wedding or adversity in the family of a religious scholar known to him or the people of his town, then for some of them, he would cover their entire cost, and for some, he would give monetary assistance where they could not bear its cost.

This generosity would rain on people just like torrent rainfall in the blessed month of Ramaḍān as adherence to the sunna. And those guests who he knew by name would certainly receive an envelope. All this would happen so discreetly that nobody would even get a hint, to the extent that those observing iʿtikāf next to him would not know what their associates received. If a third person ever turned up whilst he would be giving an envelope to someone, he would say, "Keep this envelope, I will explain later."

Once, during the first three days of the blessed month of Ramaḍān, his munificence amounted to one hundred thousand rupees in cash.

LEVEL OF ABSTINENCE FROM THE LUXURIES OF THE WORLD

Once, during ʿĪd, his daughter suggested he should wear new sandals. Instead of purchasing a new pair, he polished the old pair with oil and remarked, "Look, they are new now."

He also had a shirt that he would wear continuously for six months in the winter. He made use of this shirt for seventeen years. He himself said regarding a pair of trousers he owned, that he had them for ten years.

The floor of his room was covered with a mat which had been spread for thirty-five years. A guest was once courageous enough to remove the mat and replace it with a new one. When the Shaykh returned, he became extremely angry and had the old mat replaced.

The Shaykh mentions that Ḥakīm Ṣāḥib (a same-aged friend who later became his relation) would give his old lungis [sheet covering lower body] to the Shaykh who would then use them as turbans. Furthermore, "When they would tear into pieces, I would keep them in my library and use them to wipe perspiration," said the Shaykh. The Shaykh would himself gift his best items to others.

Ṣūfī ʿAbd al-Aḥad says that mangos were once sent [from somewhere]. The Shaykh instructed him to distribute the good mangos amongst the teachers and his family members and to slice the rotten ones for him. Ṣūfī Jī displayed some reluctance

at which he said, "Whatever good food is consumed [by oneself] rots away while that which is given to others, remains."

Muftī Maḥmūd Gangohī ﷺ says that the Shaykh once asked where quails are obtained from. Immediately thereafter, cages full of quails and birds began arriving from distant places like Punjab (although no one had informed them of the Shaykh's enquiry). Upon seeing them, the Shaykh began crying as he gripped his tongue, saying, "O Allāh! Forgive me, for I do not know what comes out from this and what it utters." Only then did the influx of birds stop.

During his stay at Darul Uloom, I once took some food for him in a tray, at which he remarked, "One can eat when there is just one or two varieties of food. One cannot enjoy food served with many varieties, therefore just bring one type."

ṢALĀH AND RECITATION OF THE HOLY QUR'ĀN

The state of his ṣalāh and recitation of the Holy Qur'ān was such that in his later years, in Ramaḍān, he would spend two hours on tahajjud prayers, three hours on chāsht prayers, and one hour on awwābeen prayers. All in all, he would spend six hours a day on optional worship.

His level of recitation was such that outside of Ramaḍān, his daily routine, along with other religious obligations, was to recite ten juz' daily, completing the recitation of the entire Qur'ān every third day. Everyday's recitation would be recorded by writing the words "*khatma*" [completion], or he would have the words "*khatma li fulān*" [completion for so and so] if he had received the news of someone's death.

He once said, "Once, us three colleagues thought that we should spend the month of Ramaḍān like Imām Abū Ḥanīfa who

would recite the entire Holy Qur'ān twice daily, one through the day and the other through the night." Hence, the Shaykh recited the Holy Qur'ān in its entirety fifty-six times during that particular Ramaḍān.

FASTS

The condition of his fasts was such that he would fast incessantly in his old age, during the intense heat of May and June during his lengthy visit to the two Ḥarams subsequent to a prolonged absence. Moreover, his suḥūr and ifṭār meals were for the mere name of [as he ate next to nothing]. Despite his attendants' requests and insistence due to his feebleness, he still fasted all year round.

ZAKĀH

Zakāh was never obligatory upon the Shaykh, as has been narrated by Ṣūfī Iqbal Ṣāḥib directly from the Shaykh himself. For, whenever he would receive something, he would forward it on and not accumulate it. A sample of his almsgiving has previously been mentioned.

FINAL ḤAJJ

The Shaykh performed many ḥajjs, but the time of his death must have been disclosed to him from Allāh, thus adhering to the Sunna, he especially performed ḥajj, for the Prophet ﷺ passed away a few months after performing the Farewell Pilgrimage.

Whereas, one could not imagine him performing ḥajj after seeing his feebleness during the days of ḥajj, but his zealous nature of adhering to the Sunna made the impossible achievable. The Shaykh performed his final ḥajj.

ADHERENCE TO THE SUNNA

The greatest miracle of our saints is adherence to the Sharīʿa and sunna. This chapter of the Shaykh's life is so extensive that thousands of words can be scribed on it. Ṣūfī Iqbal Ṣāḥib began a series of writings, titled, "Shaykh Zakariyyā ﷺ and Adherence to the Sunna", of which one part has been published.

RESTLESSNESS FOR PROPAGATION WORK AMONGST NON-MUSLIMS

In 1979 (if I remember correctly), during my visit to Madīna Munawwara, I was staying in the attendants' room opposite the Shaykh's room. An attendant of the Shaykh, namely Muḥammad I'jāz Champārnī came and informed me that the Shaykh was calling me. I presented myself to the Shaykh who was weeping. The Shaykh then said, "Listen to what he [Brother I'jāz] has to say." Brother I'jāz said, "I asked the Shaykh whether those non-Muslims who have never heard of Islām, nor has the message of Islām reached them be punished? And, will we be questioned for not conveying Islām to them?" Crying, the Shaykh said, "Work certainly needs to be done in this area. There needs to be books in relation to this, elucidating the merits and advantages of Islām."

I began mentioning many books on this topic, with a special mention of the book of Shaykh Manẓūr Nuʿmāni Ṣāḥib "What is

Islām?" [in Urdu]. The Shaykh responded by saying such books should also be available in the English language.

I suggested that Shaykh Ibrāhīm Desai, a teacher of ḥadīth at our Darul Uloom, was well-versed in this field and this work suited his ability. The Shaykh emphatically instructed us to have books written by him and said that he would arrange for them to be published.

Hence, shortly after when the Shaykh travelled to the UK, I approached him along with Shaykh Ibrāhīm Desai Ṣāḥib. After introducing him, I informed the Shaykh that Shaykh Ibrāhīm Desai Ṣāḥib was going to begin writing but was asking which type of book he should write. The Shaykh replied by saying that non-Muslims should be invited to Islām by expounding its merits. He also supplicated numerously in his favour. Immediately following this incident, Shaykh Ibrāhīm Ṣāḥib began the work of writing it, but, unfortunately, a few months later the catastrophic car accident of the teachers of Darul Uloom took place, in which four teachers and one sincere servant of Darul Uloom were martyred. After his martyrdom, there still remains amongst his treasure of sacred knowledge, numerous pages of writing containing the merits of Islām.

If only this treasure was compiled as was initiated with the Shaykh's instructions and his supplications.

HUMBLENESS AND HUMILITY

His adherence to the verse, "So, do not claim purity for yourselves. He knows best who is God-fearing (فَلَا تُزَكُّوْا اَنْفُسَكُمْ)", was of such nature that during his stay at Darul Uloom, speeches in the annual graduation ceremony were being delivered. It could also be heard in the room where the Shaykh stayed.Upon hearing the

following words being said, “All this is a result of the Shaykh’s supplications and spiritual attention,” he cried and said, “Have you not read the ḥadīth which states that Allāh Almighty can support his religion by means of a transgressor and sinner?”

When he would see a dog barking as it passed by, he would address it, saying, “Brother! Go! Me, your brother, is enough here.”

MEETING THE ANGEL OF DEATH WHILST AWAKE

Once, during his final days as I assisted him with ablution he asked, “Who?”

“Yūsuf,” I replied.

He said, “The Angel of Death came again today.”

I asked, “Did you have a dream?”

He replied, “No, I was awake when he came smiling, and he conversed with me for a long time.”

This was his second meeting with the Angel of Death whilst awake. Muftī Maqbūl Ṣāḥib relates from the Shaykh the incident of his first meeting, which took place twenty five to thirty years earlier, as follows:

“An abscess once developed on my forehead for which I was receiving herbal treatment. I was informed that there was a particular treatment which could cause the swelling to come down. It was the nights of the month of Ramaḍān, and there was a long time before the suḥūr offering when it pained so grievously that I thought I faced my final moments. I insisted on my family members to consume their suhoor offering thinking that they would not eat if I ended up dying. I was opening and closing my eyes due to the intense pain thinking the Angel of Death

could arrive, but in actual fact it pained because the swelling was coming down."

The Shaykh further says, "I slowly regained consciousness. In the morning, I was in my library as usual and the door to the steps was locked downstairs, but a handsome man appeared standing in front of me. "Who are you?" I asked.

He replied, "The one you were waiting for last night."

"The Angel of Death?" I asked.

He replied, "Yes."

I then said, "Okay, take me now."

He replied, "No, not yet. We are still to take work from you yet."

MEETING WITH THE ANGEL OF DEATH IN A DREAM

During the Shaykh's trip to the UK when he was admitted into hospital due to weakness, we became very confused over his condition to the extent that we even discussed booking a private plane from London to Madīna Munawwara. When he returned to Darul Uloom after recovering, and it was mentioned to him, he said, "Do not worry about me dying, for I won't die yet. I have been promised."

He then said, "You must have heard the dream about the Angel of Death. I once fell ill at Makka Mukarrama during which I had a dream in which a handsome young man appeared in front of me.

"Who are you?" I asked.

He replied, "The Angel of Death."

I then said, "Okay, then take me."

He answered, "Not yet, I will come once you have reached Madīna Munawwara."

Subsequently, once I came to Madīna Munawwara from Makka Mukarrama, I dreamt that the same handsome young man was departing. I addressed him, saying, "You said you were going to come once I reached Madīna Munawwara. Here I am."

He laughed, saying, "There is still work to be taken from you."

About three days before he passed away, the Shaykh pointed towards a corner, saying, "Look! Satan is standing there, can you see him?" Satan did arrive routinely, as is stated in ḥadīths [that he comes to man during his final moments], but how would he build the courage to come forward?

Just three or four days earlier, Shaykh Najībullāh was assisting the Shaykh in performing ablution (I was in the room opposite) after midnight when I heard two loud screams outside, saying, "Najībullāh! Najībullāh!" I rushed out immediately, but there was not a single person to be seen.

Exactly the same occurrence happened with my mother. She had just completed the recitation of a whole Qur'ān wanting to send its reward to one of the deceased, when she heard a loud voice calling the very name [to whom she intended to send the reward], whereas apart from two or three individuals present in the house, nobody even knew the name.

It was certainly the call of an unseen caller. Only Allāh knows its motive.

Below are some of the Shaykh's compilations and authored works:

1. *Al-Abwāb wa 'l-Tarājim li 'l-Bukhārī*
2. *Al-Iʿtidāl fī Marātib al-Rijāl*
3. *Āp Bītī*
4. *Ikhtilāf al-A'imma*
5. *Uṣūl Ḥadīth ʿalā Madh'hab al-Ḥanafiyya*

6. *Iḍāfa bar Ishkāl Iqlīdas*
7. *Akābir ʿUlamā Deoband*
8. *Akābir kā Ramaḍān*
9. *Awjaz al-Masālik Sharḥ Muwaṭṭa Imām Mālik*
10. *Tarīkh Mashā'ikh Chisht*
11. *Tarīkh Mazāhir al-ʿUlūm*
12. *Tablīghī Jamāʿat par Iʿtirāḍāt aur Unke Jawābāt*
13. *Tuḥfat al-Ikhwān fī Bayān Aḥkām Tajwīd al-Qur'ān*
14. *Taqrīr Bukhārī Sharīf*
15. *Taqrīr Nasa'ī Sharīf*
16. *Taqrīr Mishkāt Sharīf*
17. *Talkhīṣ al-Badhl*
18. *Talkhīṣ al-Mu'allifāt wal-Mu'allifīn*
19. *Tīn Maktūbāt maʿa Iḍāfāt*
20. *Jāmiʿ Ikhtilāfāt al-Ṣalah*
21. *Juz' Ikhtilāf al-Ṣalāh*
22. *Juz' al-Aʿmāl bil-Niyyāt*
23. *Juz' Afḍal al-Aʿmāl*
24. *Juz' Umarā al-Madīna*
25. *Juz' Ankiḥat al-Nabī* ﷺ
26. *Juz' al-Jihād*
27. *Juz' Ḥajjat al-Wadaʿ wa ʿUmarāt al-Nabī* ﷺ
28. *Juz' Rafʿ al-Yadayn*
29. *Juz' Riwāyāt al-Istihāḍa*
30. *Juz' Ṣalāt al-Istisqa'*
31. *Juz' Ṣalāt al-Khawf*
32. *Juz' Ṣalāt al-Kusūf*
33. *Juz' Ṭuruq al-Madīna*
34. *Juz' al-Manāṭ*
35. *Juz' al-Muhimmāt fī Asānīd wa 'l-Riwāyāt*
36. *Juz' al-Miʿrāj*
37. *Juz' Mukaffirāt al-Dhunūb*

38. *Juz' Multaqaṭ al-Mirqāt*
39. *Juz' Wafāt al-Nabī* ﷺ
40. *Juz' Awwaliyyāt al-Qiyāma*
41. *Juz' Takhrīj ḥadīth ʿĀi'sha fī Barīra*
42. *Ḥikāyāt Ṣaḥāba* ﵃
43. *Ḥawāshī al-Ashāmiḥa fī Ashrāṭ al-Sāʿa*
44. *Ḥawāshī Uṣūl al-Shāshī*
45. *Ḥawāshī Badhl al-Majhūd*
46. *Ḥawāshī Kalām Pāk*
47. *Ḥawāshī Musalsalāt*
48. *Ḥawāshī al-Hidāya*
49. *Khaṣā'il Nabawī Sharḥ Shamā'il Tirmidhī*
50. *Dhārī kā Wujūb*
51. *Risālat al-Taqdīr*
52. *Risāla 'Strike'*
53. *Risāla dar Aḥwāl Qurrā' Sabʿa (Al-Budūr al-Sabʿa maʿa Nujūmihim al-Arbaʿt al-ʿAshar)*
54. *Risāla Farā'id Ḥusaynī*
55. *Risāla Mujaddidīn Millat*
56. *Risāla Maʿmūlat Barāe Ṭālibīn*
57. *Risala Nisbat wa Ijāzat*
58. *Risāla Naṣā'iḥ Ḥajj wa Maktūb Girāmī*
59. *Sīrat Ṣiddīq* ﵁
60. *Shadharāt al-Ḥadīth*
61. *Sharḥ Alfiyya*
62. *Sharḥ Jazrī*
63. *Sharḥ Sullam al-ʿUlūm*
64. *Ḍamīma Khwān Khalīl*
65. *Fitna Mawdūdīyat*
66. *Faḍā'il Tablīgh*
67. *Faḍā'il Tijārat*
68. *Faḍā'il Ḥajj*

69. *Faḍā'il Durūd Sharīf*
70. *Faḍā'il Dhikr*
71. *Faḍā'il Ṣaḥāba* ﷽
72. *Faḍā'il Ṣadaqāt*
73. *Faḍā'il ʿArabī Zubān*
74. *Faḍā'il Qur'ān*
75. *Faḍā'il Namāz*
76. *Qur'ān Majīd awr Jabriyya Tāʿlīm*
77. *Kutub Faḍā'il par Ishkālāt aur Unke Jawābāt*
78. *Al-Kawkab al-Durriyy ʿalā Jāmiʿ Tirmidhī*
79. *Lamiʿ al-Durārī*
80. *Al-Mu'allifūn wa 'l-Mu'allifāt*
81. *Mukhtaṣṣāt al-Mishkāt*
82. *Mashā'ikh Taṣawwuf*
83. *Mashriqī kā Islām*
84. *Maʿārif al-Shaykh* (*Maktūbāt Mushtamil Bar Maḍāmīn Arbaʿa*)
85. *Muʿjam Rijāl Tadhkirat al-Ḥuffāẓ li 'l-Dhahabī*
86. *Muʿjam al-Ṣaḥāba allatī akhraja ʿanhum Abu Dāwūd al-Ṭayālisī fī Musnadihī*
87. *Muʿjam Musnad al-Imām Ahmad*
88. *Muqaddima Ibn Māja Sharīf*
89. *Muqaddima Irshād al-Mulūk*
90. *Muqaddima Ikmāl al-Shiyam*
91. *Muqaddima Bukhārī Sharīf*
92. *Muqaddima Badhl al-Majhūd*
93. *Muqaddima Tirmidhī*
94. *Muqaddima Shamā'il Tirmidhī*
95. *Muqaddima Ṭaḥāwi Sharīf*
96. *Muqaddima ʿIlm Hadīth*
97. *Maktūbāt Banām Akābir*
98. *Maktūbat Taṣawwuf*

99. *Maktūbat ʿIlmiyya*
100. *Mawt ki Yād*
101. *Merī Muḥsin Kitābeinh*
102. *Niẓām Maẓāhir al-ʿUlūm*
103. *Al-Waqāʾiʿ wa ʾl-Durar*

All the aforementioned are compilations and authored works of Shaykh Zakariyyā.

The books listed below are those which were compiled or authored upon the Shaykh's instructions. After their completion, they were recited to the Shaykh in full and he approved them. Although they could have been attributed directly to the Shaykh, he preferred for them to be attributed to their respective compilers and that the following be written: "This book was compiled under the instruction of Shaykh Zakariyyā."

1. *Al-Ḥall al-Mufhim* - Shaykh ʿĀqil
2. *Inʿām al-Bārī* – Shaykh ʿĀshiq Ilāhī Bulandshehrī
3. *Ḥuqūq al-Wālidayn* - Shaykh ʿĀshiq Ilāhī Bulandshehrī
4. *Takmilat al-Iʿtidāl* - Shaykh ʿĀshiq Ilāhī Bulandshehrī
5. *Faḍāʾil Ṣaḥāba* - Shaykh ʿĀshiq Ilāhī Bulandshehrī
6. *Ibtidāʾī Adhkār wa Ashgāl Barāe Mutawassilīn Haḍrat Shaykh* – Ṣūfī Muḥammad Iqbāl
7. *Fayḍ Shaykh* - Ṣūfī Muḥammad Iqbāl
8. *Majmūʿa Rasāʾil Thalātha* (*Daʿwat wa Tablīgh mey Dhikr kī Ahmiyyat, Iʿtikāf kī Ahmiyyat ke Bārey Mey Ḥaḍrat Shaykh ka Girāmī Nāma, Aik Naṣīḥat Āmawz Targhībī Khaṭ*) - Ṣūfī Muḥammad Iqbāl
9. *Akābir ka Sulūk wa Iḥsān* - Ṣūfī Muḥammad Iqbāl
10. *Majmūʿa Waṣāyā Imām Aʿẓam* - Shaykh ʿĀshiq Bulandshehrī
11. *Umm al-Amrāḍ* - Ṣūfī Muḥammad Iqbāl

12. *Akābir ka Taqwā* - Ṣūfī Muḥammad Iqbāl ﵀
13. *Ṣiqālat al-Qulūb* - Ṣūfī Muḥammad Iqbāl ﵀
14. *Shajara Naqshbandiyya Imdādiya Khalilīyah maʿa Ṭarīqa Dhikr Barāe Mutawassilīn Haḍrat Shaykh* ﵀ - Ṣūfī Muḥammad Iqbāl ﵀

From the Cradle to the Grave
Chronological Summary of Shaykh al-Ḥadīth's ﵀ Life

1315 AH

11th Ramaḍān
The noble saints of the Shaykh's family and the locals are returning from the Kāndhla-family masjid when they hear the news of the birth of the future Shaykh al-Ḥadīth

18th Ramaḍān
The newborn's hair is shaved off on the seventh day of birth, and silver equal to its weight is given in charity
The sunna ʿaqīqa is performed, and the child is given two names, Muḥammad Mūsā and Muḥammad Zakariyyā. The latter gained fame, and he became well-known and accepted within the general public and the elite by this name

TWO AND A HALF YEARS OF AGE
Moves to Gangoh with his respected mother

SEVEN YEARS OF AGE
Initiation of primary education. He starts learning the Baghdādī Qāʿida in preparation for the memorisation of the Holy Qur'ān

1323 AH

23rd Jumādā 'l-Ūlā
The spiritual mentor of his respected father, Shaykh Rashīd Aḥmad Gangohī ﵀, passes away

1325 AH

After completing the memorisation of the Holy Qur'ān, the Shaykh moves on to begin primary Urdu and Farsi education

1328 AH

Ramaḍān
Commencement of Arabic studies at Maẓāhir al-ʿUlūm, Saharanpur

1328 AH-1334 AH

Student years. Period of studying all the books included in the Darse Niẓāmī syllabus

1329 AH

28th Shaʿbān
Completion of his Urdu commentary of *Alfiyya ibn Mālik*

1332 AH

7th Muḥarram
Begins the study of ḥadīth by his father, Shaykh Yaḥyā Ṣāḥib ﵀, with the opening book *Mishkāt al-Maṣābīḥ*

1332 AH

Begins writing an Urdu commentary for *Sullam al-ʿUlūm* [a book on logic] which he completed during his student years. Also compiled *Iḍāfa Bar Ishkāl Iqlīdas*.

1333 AH

Shawwāl
Final phase of ḥadīth study begins. He began studying all the six authentic books of ḥadīth with his father, besides ibn Māja
Pledges allegiance to Shaykh Khalīl Aḥmad Sahāranpūrī ﵀

1334 AH

10th Dhū ʾl-Qaʿda
His father passes away. He is 19 years of age at the time

1334 AH

Begins the study of Ṣaḥīḥ al-Bukhārī and Jāmiʿ al-Tirmidhī by Shaykh Khalīl Aḥmad Sahāranpūrī ﵀

1335 AH

1st Muḥarram
He is appointed a teacher at Maẓāhir al-ʿUlūm, Saharanpur

29th Ṣafar
His prosperous marriage with Bībī Amat al-Matīn, daughter of Shaykh Ra'ūf al-Ḥasan took place

3rd or 4th Rabīʿ al-Awwal
He begins to assist Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ with his exegesis of Sunan Abi Dāwūd, *Badhl al-Majhūd*

27th Ramaḍān
Death of his respected mother. The funeral prayer is led by the Shaykh himself

Shawwāl
The Shaykh begins to study Sunan Abi Dāwūd by Shaykh Khalīl Aḥmad Sahāranpūrī ﵀
Authors the book "*Mashā'ikh Chisht*" which consists of the accounts of all the saints of the order, from Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ till the Noble Prophet ﷺ
He started compiling the history of Maẓāhir al-ʿUlūm, Saharanpur, which covered fifty years' history of the madrasa

1336 AH

Shawwāl
Begins the study of Ṣaḥīḥ Muslim and Sunan al-Nasa'ī with Shaykh Khalīl Aḥmad Sahāranpūrī ﵀

1337 AH

4th Shaʿbān
Birth of his first daughter. She is named Zakiyya

1338 AH

2nd Shaʿbān
The Shaykh set out from Saharanpur with Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ for his first ever trip to the holy lands, to perform ḥajj

27th/28th Shaʿbān
Set out for ḥajj by ship from Bombay to the holy land of Ḥijāz

Ramaḍān
His practice of reciting the entire Holy Qur'ān everyday in Ramaḍān started this year and remained till 1380 AH

10th Ramaḍān
Reached Jeddah on his first ḥajj trip

20th Shawwāl
The Shaykh's first visit to the holy city of Madīna Munawwara

4th Dhū 'l-Ḥijja
Reaches Makka Mukarrama from Madīna Munawwara intending to perform ḥajj

4th Dhū 'l-Ḥijja
Birth of his second daughter. She is named Dhākira

1339 AH

Mid-Muḥarram
Sets out from Ḥijāz heading for India, after the completion of his first ḥajj obligation

8th Ṣafar
Reaches Saharanpur after having performed his first ḥajj

1341 AH

22nd Rabīʿ al-Awwal
Starts compiling his book "Ḥajjat al-Wadāʿ" [The Farewell Ḥajj]

24th Rabīʿ al-Awwal
Completes the book "Ḥajjat al-Wadāʿ" in an astonishing one day and one and a half nights

4th Rabīʿ al-Thānī
Begins writing the commentary notes on Sunan al-Nasa'ī

Jumādā al-Thāniya
Completes writing the commentary notes on Sunan al-Nasa'ī

Rajab
Teaches three juz' of Ṣaḥīḥ al-Bukhārī upon the instruction of Shaykh Khalīl Aḥmad Sahāranpūrī ﵀. This is the first time the Shaykh teaches ḥadīth

Shawwāl
Commences his career of teaching ḥadīth. He is allocated Mishkāt al-Masābīḥ to teach
Begins writing commentary notes on Mishkāt al-Masābīḥ in Urdu. This is his first year of teaching ḥadīth. This commentary is completed during this academic year

1342 AH

25th Muḥarram
Begins writing a book on the accounts of the Noble Prophet ﷺ, the Four Caliphs ﷺ and the Umayyad kings, titled, *Al-Waqā'iʿ wa 'l-Duhūr*. This work continued till 1388 AH

8th Jumādā al-Ūlā
The Shaykh initiated the writing of a book on the Ḥanafī school of Islamic jurisprudence and principles of ḥadīth, titled, "*Uṣūl al-Ḥadīth ʿalā Madh'hab al-Ḥanafiyya*"

10th Jumādā al-Ūlā
Completes writing the book "*Uṣūl al-Ḥadīth ʿalā Madh'hab al-Ḥanafiyya*"

1343 AH

Ramaḍān
Birth of his first son. He is named Muḥammad Mūsā
Commencement of compiling a commentary of Shāmā'il al-Tirmidhi, titled, '*Khaṣā'ile Nabawī*'

1344 AH

9th Rabīʿ-al-Thānī
Muḥammad Mūsā passed away at Bastī Nizāmuddeen at an age of just 8 months

8th Jumādā al-Thāniya
Completes writing *Khaṣā'ile Nabawī*, commentary of Shāmā'il al-Tirmidhī
24th Shawwāl
Set out from Saharanpur to perform his second ḥajj

7th Dhū 'l-Qaʿda
Departed from Bombay to Jeddah by ship

21st Dhū 'l-Qaʿda
Arrived at Jeddah

25th Dhū 'l-Qaʿda
Arrival at Makka Mukarrama

26th Dhū 'l-Ḥijja
Set out for Madīna Munawwara after performing ḥajj

1345 AH

8th Muḥarram
Arrival at Madīna Munawwara after performing second ḥajj

Ṣafar
Birth of the Shaykh's third daughter. She is named Shākira

1st Rabīʿ al-Awwal

Begins writing his exegesis on the Muwatta of Imām Mālik, titled, *Awjaz al-Masālik* at Aqdām ʿĀliya [the side towards which the blessed feet of the Noble Prophet ﷺ face]

8th Jumādā al-Ūlā

Completed the translation of the book *Tuḥfat al-Ikhwān fī Bayān Aḥkām Tajwīd al-Qur'ān* of Qārī Ḥasan Shāʿir. The translation was later published by the name *Tuḥfat al-Ikhwān*

21st Shaʿbān

The commentary upon Sunan Abi Dāwūd, named *Badhlul Majhūd*, by Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ in which the Shaykh assisted Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ is completed with great diligence

23rd Shaʿbān

Religious scholars of Madīna Munawwara are invited to Madrasa Shar'iyya, Madīna Munawwara, in relation to the completion of of Badhlul Majhood

16th Dhū 'l-Qaʿda

Sets off from Madīna Munawwara to perform ḥajj.

1346 AH

Arrives at Saharanpur and engages in teaching, writing and other scholarly works

15th Rabīʿ al-Thānī

His shaykh and spiritual mentor, Shaykh Khalīl Aḥmad Sahāranpūrī ﷺ, passes away

1347 AH

1st Jumādā al-Thāniya
Begins the compilation of *Al-Mu'allifāt wa'l-Mu'allifīn*, a book containing accounts of renowned authors of books of ḥadīth and fiqh. The compilation of this book continued till 1388 AH

Birth of his daughter. She is named Rāshida

1348 AH

Dhū 'l-Ḥijja
Begins writing *Faḍā'ile Qur'ān*

29th Dhū 'l-Ḥijja
Completes writing *Faḍā'ile Qur'ān*. This is the first book on virtues written by the Shaykh. It is now an important section of *Tablīghī Niṣāb/Faḍā'ile Aʿmāl*

1349 AH

Rajab
Birth of the Shaykh's son. He is named Muḥammad Hārūn. He passed away at a tender age

27th Ramaḍān
Completes writing *Faḍā'ile Ramaḍān*, an important section of *Tablīghī Niṣāb/Faḍā'ile Aʿmāl*

1350 AH

13th Muḥarram
Writes an article, titled, *Qur'āne Aẓīm Awr Jabariyya Taʿlīm* which is sent to members of the assembly as well as other influential Muslims. It was also published in book form

5th Ṣafar
Completes writing *Faḍā'ile Tablīgh*, an important and essential section of *Tablīghī Niṣāb/Faḍā'ile Aʿmāl*

28th Dhū 'l-Ḥijja
Birth of the Shaykh's daughter. She is named Khālida

1352 AH

Mid-Rabīʿ al-Awwal
Completion of marginal notes upon the first volume of *Al-Kawkab al-Durriyy*

9th Dhū 'l-Qaʿda
Birth of the Shaykh's daughter. She is named Shāhida

1353 AH

16th Rajab
Completion of marginal notes upon the second volume of *Al-Kawkab al-Durriyy*

24th Dhū 'l-Qaʿda
Birth of the Shaykh's daughter. She is named Ṣafiyya. She is the last child from the Shaykh's first wife

1355 AH

5th Dhū 'l-Ḥijja
Death of the Shaykh's respected wife, Bībī Amat al-Matīn. The Shaykh is naturally upset by her death. Her funeral prayer is lead by Shaykh ʿAbdal-Qādir Raipūrī ﵀

1356 AH

21st Muḥarram
His daughter, Ṣafiyya, passes away at an age of about two months

8th Rabīʿ al-Thānī
The Shaykh marries for a second time, with the daughter of Shaykh Ilyās ﵀, ʿAṭiyya. The wedding takes place at Nizāmuddīn, Delhi, after jumuʿa prayer. The nikāḥ was solemnised by Shaykh Sayyid Ḥusayn Aḥmad Madanī ﵀

1357 AH

29th Shaʿbān
Writes an article in reply to a few questions, titled, *Al-Iʿtidāl fī Marātib al-Rijāl*. This is later published in book form

12th Shawwāl
Completes writing *Ḥikāyāt al-Ṣaḥāba*. This book forms an important and foundational section of *Tablīghī Niṣāb/Faḍā'ile Aʿmāl*

1358 AH

7th Muḥarram
Writes a book called *Faḍā'ile Namāz*. This is an important and widely read section of *Tablīghī Niṣāb/Faḍā'ile Aʿmāl*

18th Rabīʿ al-Thānī
Birth of the Shaykh's son from his second wife, in Delhi. He is named ʿAbd al-Ḥayy. He is the first child from his second wife

21st Jumādā al-Ūlā
The Shaykh's son, ʿAbdul Hayy, passes away at the age of one month

26th Shawwāl
He writes a book, titled, *Faḍā'ile Dhikr*. This is an important and abundantly read section of *Tablīghī Niṣāb/Faḍā'ile Aʿmāl*

1360 AH

2nd Jumādā al-Ūlā
The Shaykh is blessed with a son. He is named Ṭalḥa

1362 AH

16th Rajab
Ḥakīm al-Umma, Shaykh Ashraf ʿAlī Thānawī ﷀ, a prominent saint and elder to the Shaykh passes away

1363 AH

21st Rajab
The tragic death of the Shaykh's paternal uncle, Shaykh Ilyās ﷀ, occurs

1366 AH

29th Shaʿbān
The Shaykh arrives at Nizāmuddīn, Delhi, to spend the month of Ramaḍān with the intention of observing iʿtikāf for a whole month. He spends the whole blessed month of Ramaḍān there

3rd Shawwāl
Begins writing a book on the virtues of ḥajj

29th Shawwāl
The Shaykh's daughter Dhakiyya, wife of Shaykh Muḥammad

Yūsuf Ṣāḥib, passes away in the state of prostration during maghrib prayer

1367 AH

11th Muḥarram
The historic consultation took place in Saharanpur after maghrib prayer due to which Shaykh Ḥusayn Aḥmad Madanī ﵀ and Shaykh ʿAbd al-Qādir Raipūrī ﵀ decided to remain in India

14th Jumādā al-Ūlā
Completes the writing of *Faḍā'ile Ḥajj*. Whilst the book was still in the process of being published, a pious saint had a dream in which he saw that Sayyidunā Ibrāhīm ﵇ and Shaykh Zakariyyā ﵀ were busy building the Kaʿba. It was interpreted to mean that *Faḍā'ile Ḥajj* would prove to be extremely effective for the spiritual construction of the Kaʿba and for the ḥājīs

1368 AH

22nd Ṣafar
Writing of *Faḍā'ile Ṣadaqāt* is completed. Later, it is published as a separate book. It is read with great commitment within the circles of the tablīghi jamāt

1369 AH

12th Rajab

The Shaykh’s daughter, Shākira, passes away whilst listening to the recitation of Sura Yāsīn

1375 AH

28th Dhū ’l-Ḥijja
Commentary of the *Muwaṭṭā* of Imām Mālik رحمه الله, *Awjaz al-Masālik*, is completed

1376 AH

7th Muḥarram
Begins writing *Lāmiʿ al-Durārī*

1377 AH

12th Jumādā al-Ūlā
An important saint from the Shaykh’s pious elders, Shaykh Sayyid Ḥusayn Aḥmad Madanī رحمه الله, departs from this temporary abode

1382 AH

13th Rabīʿ al-Awwal
Another important saint from the Shaykh’s pious elders, Shaykh ʿAbdul Qādir Raipūrī رحمه الله, passes away

1383 AH

6th Dhū ʾl-Qaʿda
The Shaykh leaves from Saharanpur for his third trip to Ḥijāz and fourth ḥajj

27th Dhū ʾl-Ḥijja
The Shaykh leaves from Makka Mukarrama for Madīna Munawwara after the completion of ḥajj

28th Dhū ʾl-Ḥijja
Arrives at Madīna Ṭayyiba

1384 AH

Ṣafar
Sets of from Madīna Ṭayyiba to return [back] to Makka Mukarrama

13th Ṣafar
Arrives at Karachi from Ḥijāz

Rabīʿ al-Awwal
The Shaykh tours various cities of Pakistan before returning back to Saharanpur

25th Ramaḍān
Begins writing *Faḍāʾile Durūd Sharīf*

29th Dhū 'l-Qaʿda
The tragic death of the Shaykh's source of strength, his beloved [cousin] brother, Shaykh Muḥammad Yūsuf Ṣāḥib رحمه الله

1384 AH

6th Dhū 'l-Ḥijja
Faḍā'ile Durūd Sharīf is completed. This book also forms an important section of *Faḍā'ile Aʿmāl*. It reflects and translates the passionate love the Shaykh has for the Noble Prophet ﷺ

1386 AH

10th Dhū 'l-Qaʿda
The Shaykh decides to undertake his fourth trip to Ḥijāz and fifth ḥajj trip

12th Dhū 'l-Qaʿda
The Shaykh arrives at Makka Mukarrama via Jeddah and performs ʿumra

24th Dhū 'l-Ḥijja
Leaves for Madīna Munawwara after completing ḥajj

1387 AH

11th Muḥarram
The Shaykh observes the iḥrām from the Prophet's mosque upon his return to Makka Mukarrama and performs an umra for his spiritual mentor, Shaykh Khalīl Aḥmad Sahāranpūrī رحمه الله

Muḥarram
Arrives at Karachi on his return from the ḥajj trip

1388 AH

10th Rabīʿ al-Awwal
Completes the writing of Lāmiʿ al-Durārī

12th Rabīʿ al-Awwal
The Shaykh writes an article, titled, 'Strike' regarding the increasing inclination to strikes and protests.

Rabīʿ al-Awwal
The Shaykh invites people to a meal to celebrate the completion of Lāmiʿ al-Durārī.

15th Rabīʿ al-Thānī
A book called *Āp Bīti* [autobiography] is published. It is the first of the seven editions.

25th Shawwāl
Opening of a ḥadīth lecture-hall at the new student-campus, Saharanpur. The first lecture on Ṣaḥīḥ al-Bukhārī is delivered on this day

1389 AH

Ṣafar
The Shaykh leaves for his fifth trip to Ḥijāz. He does not perform ḥajj during this trip, rather, he returns before the ḥajj season

14th Rajab
The Shaykh performs ʿumra for Shaykh Khalīl Aḥmad Sahāranpūrī رحمه الله by observing the iḥrām from the masjid of the Noble Prophet ﷺ

Ramaḍān
This year's blessed month of Ramaḍān is spent at Ḥaramayn, the first 15 days of which in Makka Mukarrama and the remaining 15 days in Madīna Tayyiba

Shawwāl
The Shaykh stays in Karachi on his return from Ḥijāz

Dhū 'l-Qaʿda
Arrives at Saharanpur after his trip to Ḥijāz

1390 AH

17th Jumādā al-Ūlā
Begins writing the book *ʿUmurāt al-Nabī* [the ʿumras of the Prophet ﷺ]

15th Rajab
ʿUmurāt al-Nabī is completed

15th Dhū 'l-Qaʿda
The Shaykh leaves from Saharanpur for his sixth trip to Ḥijāz in order to perform his sixth ḥajj

1391 AH

Arrives at Saharanpur after ḥajj

1393 AH

Rabīʿ al-Awwal
The Shaykh authorises his son, Shaykh Ṭalḥa, with permission to take pledges of allegiance [*khilāfa*]

18th Rabīʿ al-Awwal
Leaves from Saharanpur for Ḥijāz intending to stay there permanently. In other words, the Shaykh intends to migrate [to the holy land]

26th Rabīʿ al-Awwal
Departs from Bombay by plane heading for Ḥijāz

27th Rabīʿ al-Awwal
Arrives at Makka Mukarrama and performs ʿumra

15th/16th Rabīʿ al-Thānī
Arrives at Madīna Munawwara intending permanent stay

16th Jumādā al-Ūlā
The Shaykh is notified of the issuing of his residence permit in Ḥijāz

23rd Jumādā al-Thāniya
The official beginning date of the Shaykh's residence permit. The residence permit was authorised directly by the sovereign of

Saudi Arabia himself, King Faisal; notably, in this matter, Shaykh Ṣāliḥ Qazzāz and Shaykh Muḥammad ʿAlawi al-Mālikī endeavoured and played a vital role.

1394 AH

2nd/3rd Jumādā al-Thāniya
The Shaykh arrives at Karachi from Ḥijāz

24th/25th Jumādā al-Thāniya
Departs from Karachi for Delhi

26th/27th Jumādā al-Thāniya
Arrives at Saharanpur

Ramaḍān
Stays in the masjid of the new campus building during the blessed month [Ramaḍān]. There were crowds of devotees this [particular] year

15th Dhū 'l-Qaʿda
Departs from Saharanpur for Ḥijāz

22nd Dhū 'l-Qaʿda
Arrives at Makka Mukarrama

16th Dhū 'l-Ḥijja
Arrives at Madīna Munawwara after completing ḥajj

1395 AH

28th Rajab
Departs from Makka Mukarrama intending to spend the blessed month of Ramaḍān in India

1st Shaʿbān
Arrives at Nizāmuddīn, Delhi

3rd Shaʿbān
Conducts the completion of Ṣaḥīḥ al-Bukhārī

Ramaḍān
Observes iʿtikāf in the masjid of the new campus building according to his routine

1396 AH

14th Jumādā al-Thāniya
Departs from Madīna Ṭayyiba intending to travel to India

9th Rajab
Arrives at Saharanpur

Ramaḍān
Like the previous Ramaḍān, the Shaykh observes iʿtikāf in the masjid of the new campus

22nd Dhū ʾl-Qaʿda
Departs from Saharanpur heading for Ḥijāz

Dhū ʾl-Ḥijja
The Shaykh does not perform ḥajj this year due to illnesses

1397 AH

24th Jumādā al-Thāniya
Departs from Madīna Ṭayyiba and heads to India due to a vision of a pious person in which the Noble Prophet ﷺ indicated for him to do so

5th Rajab
The Shaykh receives nationality allowing him to stay in Ḥijāz whilst in Makka Mukarrama

Rajab
The Shaykh arrives in Pakistan. A few days later, he travels to India

28th Shaʿbān
The Shaykh moves to the new campus building to observe iʿtikāf during the blessed month of Ramaḍān

Dhū ʾl-Qaʿda
Departs from Saharanpur and travels through Pakistan to arrive at Ḥijāz in this month

1398 AH

Ramaḍān
Like previous years, the Shaykh spends this year's blessed month

of Ramaḍān observing iʿtikāf in the masjid of the new student campus building

1399 AH

Rajab
Travels to England for the first time upon the invitation of Shaykh Yūsuf Motala

Ramaḍān
Spends the blessed month of Ramaḍān in the new student campus building

1400 AH

Ramaḍān
Spends this year's blessed month of Ramaḍān in Faisalabad, Pakistan, following the efforts of Muftī Zayn al-ʿĀbidīn. He stayed in the masjid of Dar al-ʿUlūm Faisalabad

1401 AH

4th Shaʿbān
The Shaykh departs from Madīna Munawwara with the intention of spending the blessed month of Ramaḍān in Stanger, South Africa, based on the indications received through glad tidings in dreams.

14th Shaʿbān
Departs from Jeddah for Reunion

29th Shaʿbān
The Shaykh moves to the central masjid of Stanger along with all his guests where iʿtikāf is observed

3rd Shawwāl
The farewell supplication [in congregation] is observed after ẓuhr prayer

3rd-24th Shawwāl
The Shaykh visits the following places in South Africa during these days:
Silverglen, Richmond, Martizburg, Ispingo, Beach, Whiteriver, Johannesburg, Cape Town, Lenasia, Zambia, Chipata, and Lusaka.
This was an edifying tour through which many circles of dhikr and religious assemblies were established, numerous mosques and madrasas were inaugurated, and a wave of religious fervour ran through the Muslims of South Africa.

24th Shawwāl
Departs from Lusaka for London. This is the Shaykh's second trip to England

29th Shawwāl
The Shaykh visits the European centre of Tablīgh in Dewsbury

16th Dhū 'l-Qaʿda
Leaves for Ḥijāz

1402 AH

15th Muḥarram
Arrives in India from Madīna Tayyiba. Bearing in mind the severity of his illness, he stays in Delhi for twenty days and is admitted into the Holy Family Hospital there

4th Ṣafar
Arrives at Saharanpur from Delhi

18th Rabīʿ al-Awwal
Departs for Ḥijāz

20th Rabīʿ al-Awwal
Arrives in Karachi

21st Rabīʿ al-Awwal
Departs from Karachi for Jeddah in the night

6th Rabīʿ al-Thānī
Arrives at Madīna Munawwara from Makka Mukarrama

1st Shaʿbān
Meets his Ultimate Creator before maghrib prayer. Burial in Jannat al-Baqīʿ takes place after ʿishā' prayer

لوحِ سعید با تاریخ

۱۴۰۲ھ

بسم اللّٰہ الـمُهَیْمن التَّواب الرَّحمٰن الرَّحیْم نـحـمَدُ الحقَّ العَظیمَ ونُصلّی عَلی النبیِّ الکریْم

۱۴۰۲ھ ۱۹۸۲ء

آہ لکھ دو ہوا گل چراغ وطن

۱۴۰۲ھ

محدث جلیل عالم عابد مولانا محمد زکریا صاحب ادب آموز شیخ الحدیث مولانا محمد زکریا

۱۴۰۲ھ ۱۹۸۲ء

بـــرد مـضـجـعــه الـولـی الـقـدوس نـور مـرقـده الـعـزیـز الـعـظیم القدوس

۱۴۰۲ھ ۱۹۸۲ء

ان الله الجلیل العزیز یرفع العلم برفع العلماء مـوتُ عــالِـم اهـلِ الـفـنِّ مـوتُ الـعـالَـم

۱۴۰۲ھ ۱۴۰۲ھ

اَسـأ کـان قیـس هـلـکـه هلک واحد ولــکـنــه جــدران قــوم تهــدمــا

۱۴۰۲ھ

آہ راہ حق کا محسن رہنما جاتا رہا روے گل سیر ندیدند و بہار آخر شدہ

۱۴۰۲ھ ۱۹۸۲ء

قطعۂ تواریخ

۱۴۰۲ھ

حضرتِ شیخِ زکریا ہادیِ راہِ خدا　　مرجعِ علماء و صلحاء اولیاء واتقیاء
ہادیِ بر حق حکیمِ بے عدیل ومقتدا　　واقفِ سرِّ طریقت، مرشدِ حق آشنا
صاحبِ تصنیف اور شارحِ حدیثِ مصطفیٰ　　شیخِ وقت وکامل الایمان رأسِ اصفیا
مشغلہ تھا درسِ قال اللہ اور قال الرسول　　سارے عالم میں رواں ہے آپ سے یہ سلسلہ
دعوت و تبلیغِ دین کے سرپرست و رہنما　　دینِ حق کا آپ سے عالم میں ہے ڈنکا بجا
موتِ عالِم موت عالَم کا سماں ہے رونما　　سارا عالَم رنجِ فرقت میں تیرے ڈوبا ہوا
عاصیِ عثمان نے تاریخِ رحلت یوں کہا　　آپ عجب شانِ چمن ہے، آپ فخرِ اتقیا

۱۹۸۲ء

ہاتفِ غیبی بگوشِ من رسانید ایں ندا　　بمدینہ قبر در جنت کلید آرامگاہ

۱۴۰۲ھ

بکلک محمد عثمان عاصی معروفی

۱۴۰۲ھ